Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America

Part VI: Boston, Massachusetts, Miscellaneous Collections, and Providence, Rhode Island, Brown University

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Five institutions in Boston have small but significant collections of Greek medieval and Renaissance manuscripts and fragments: the Boston Public Library (BPL), Boston University School of Theology (BUSTh), the Francis A. Countway Library of Medicine, the Congrega-

Abstract: This article, part six of the "Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America," analyzes and describes the Greek manuscripts held in five Boston institutions: the Boston Public Library; the Francis A. Countway Library of Medicine; the Congregational Library; and the Massachusetts Historical Society. In addition, it describes three manuscripts in the John Hay Library of Brown University in Providence, Rhode Island.

Keywords: Greek manuscripts, script, monastic scribes, patristic texts, parchment, ornamentation, watermarks, colophons, bouletée élancée, "Makarios Gospels."

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tional Library (CL),[1] and the Massachusetts Historical Society (MHS). The five manuscripts and two fragments in these collections either have been inadequately studied or not catalogued at all. The present survey provides the opportunity for fuller descriptions and more precise dating and identification of four manuscripts and two fragments, and for the first published descriptions and analyses of MS q. Med. 210 (BPL) and an unnumbered fragment (CL). Boston's Museum of Fine Arts also possesses a fragment—a full-page miniature of the Evangelist Luke (MS acc. no. 19.118), which has been described, analyzed, and attributed to the early thirteenth century by George Galavaris and will not be reexamined here.[2] Additionally, this article describes and analyzes three Greek manuscripts in the John Hay Library of Brown University in Providence, Rhode Island.

The highlights of this installment include: the identification of the author of the BPL Greek grammar manuscript as Manuel Chrysoloras (ca. 1350–1415), a diplomat and teacher of Greek in Italy; the identification of the copyist of the "Makarios Gospels" (BUSTh) as the anonymous scribe who also copied Mt. Athos, Protaton, MS 26; the re-attribution of the fragment Pratt 115 (CL) to the eleventh century from the previously proposed thirteenth-century date; a first description of the second CL Lectionary fragment unknown to scholars; the identification of the text in the MHS manuscript as a *Nomokanon* (not "a book for confessors," as was previously thought) and the discovery of a colophon with a precise date (1576) of the *Nomokanon*'s execution; the re-attribution of the Lectionary MS Greek 1 (formerly MS 1200?

1. Formerly the Library of the Congregational House.

2. *Illuminated Greek Manuscripts,* 175, no. 49. Galavaris also described and analyzed the portrait of the Evangelist Mark taken from the same Gospel manuscript, see *Illuminated Greek Manuscripts*, 172–74, no. 48. The portrait of Mark is now in Montreal, Museum of Fine Arts, acc. no. 33.1373. The location of the portraits of Matthew and John and of the manuscript itself is not known.

B47), Brown University, to the second half of the eleventh century from the previously suggested twelfth- and thirteenth-century dates; and the first full description of the contents of MS Greek 2 (formerly BX330.B9 (RARE), Brown University), a *Panegyrikon* that includes rare, unpublished, and previously unknown patristic homilies.

I am grateful to the institutions that supported this part of my ongoing project: the National Endowment for the Humanities; the Dumbarton Oaks Program in Byzantine Studies; the American Philosophical Society; and the Bibliographical Society of America. Any views, findings, conclusions, or recommendations expressed in this publication do not necessarily reflect those of the above-mentioned institutions. I am particularly thankful to John Duffy and Alice-Mary Talbot for their careful reading of and valuable comments on my manuscript. I also wish to thank the following colleagues for stimulating discussions of the manuscripts described in this installment: Annaclara Cataldi Palau, Ernst Gamillsheg, Charalambos Dendrinos, Maria Litina, Sylvie Merian, Stratis Papaioannou, Stefano Parenti, Nancy Ševčenko, Alain Touwaide, and my husband, Erik Hoffmann. And I am grateful to the staff of the above-mentioned libraries for their assistance and interest in my research. I take full responsibility for the contents of this catalogue and invite readers to inform me of any omissions or inaccuracies (nkavrush@nycap.rr.com).

Glenmont, N.Y.

BOSTON, MASSACHUSETTS
BOSTON PUBLIC LIBRARY
Rare Books and Manuscripts Department

MS q. Med. 113

Manuel Chrysoloras, *Erotemata*
Italy (?), s.xv$^{2/4-3/4}$

CONTENTS

1. fol. 1r–v (a foliated fly-leaf): originally blank, with some scribbling by later hands.
2. fols. 2r–58v: **Manuel Chrysoloras**, *Erotemata*. No title.[3] Inc. (fol. 2r): <E>ὶς πόσα διαιροῦνται τὰ εἴκοσι τέσσαρα γράμματα … ; Expl. (fol. 58v): … ὁ ἑός· ἡ ἑή· τὸ ἑόν. Manuel Chrysoloras, *Erotemata tou Chrysolora = Grammatica Chrysolor*[*a*]*e* (Paris, 1512).

PHYSICAL DESCRIPTION: Parchment, fols. 58, one parchment fly-leaf foliated as fol. 1; 147–148 x 111 mm. (one col., written surface 107 x 65 mm.). Written in 20 lines, interlinear space 6 mm. Ruling pattern is D 22D1; faint ruling is made with dry point on each verso.[4] Eight quires, collation: 1–7^{8} 8^{2} (a union[5]). Scribal signatures are in the middle of the bottom margin on the first recto of each quire (most signa-

3. A five-line space was reserved for the title, which was never executed. A space for the first initial epsilon was also reserved but left blank.

4. Ruling on each verso was common in manuscripts written on Western paper but rarely is found in parchment manuscripts.

5. The second folio of the union was left blank and not foliated. It was used as a back cover pastedown.

tures are cropped or semi-cropped). Signature ε' is written in the ink of the text; other signatures are in red ink. Parchment is of average quality, medium-thin, and smooth; flesh side is yellowish-white, hair side is yellow.

SCRIPT: Six anonymous scribes collaborated to execute this manuscript. All six display similar small-sized, scholarly cursive script. Scribe I (fig. 1): fols. 2r–21r (lines 1–8), 26v (line 17)–27r (lines 1–12), 36r (line 12)–36v (lines 1–3), 41r (line 11)–42r (lines 1–12), 46v (line 13)–48r, and 57v (line 13)–58r; scribe II: fols. 21r (line 9)–26v (lines 1–16) and 58v; scribe III: fols. 27r (line 13)–36r (lines 1–11); scribe IV: fols. 36v (line 4)–41r (lines 1–10); scribe V: fols. 42r (line 13)–46v (lines 1–12); scribe VI: fols. 48v–57v (lines 1–12). Ink is medium brown and light greyish brown. Initials were executed in red ink.

Scribe I was the main copyist, teacher, and coordinator of the group of five other scribes, who were most likely his apprentices. The main scribe displays an assured and well-trained hand. He began the manuscript (fols. 2r–21r) and then let one of the apprentices (scribe II) continue for about five pages; after that, the main scribe copied one or two pages before letting each apprentice copy several pages. The apprentices obviously imitated the scribe-teacher's calligraphy, albeit not too successfully.

The script of the main scribe is similar to that of Demetrios, who wrote Berlin, Staatsbibliothek Preußischer Kulturbesitz, MS Phill. 1582 in 1425 and Vatican City, Biblioteca Apostolica Vaticana, MS Vat. gr. 905 in 1430,[6] and to that of Leon Atrapes, who wrote several manuscripts in the first

6. On the scribe Demetrios, see Vogel and Gardthausen, 108; Dieter Harlfinger, *Die Textgeschichte der pseudo-aristotelischen Schrift Περὶ ἀτόμων γραμμῶν* (Amsterdam, 1971), 266, 411, and fig. 13, and *Specimina griechischer Kopisten der Renaissance,* vol. 1, *Griechen des 15. Jahrhunderts* (Berlin, 1974), 17f. and fig. 14.

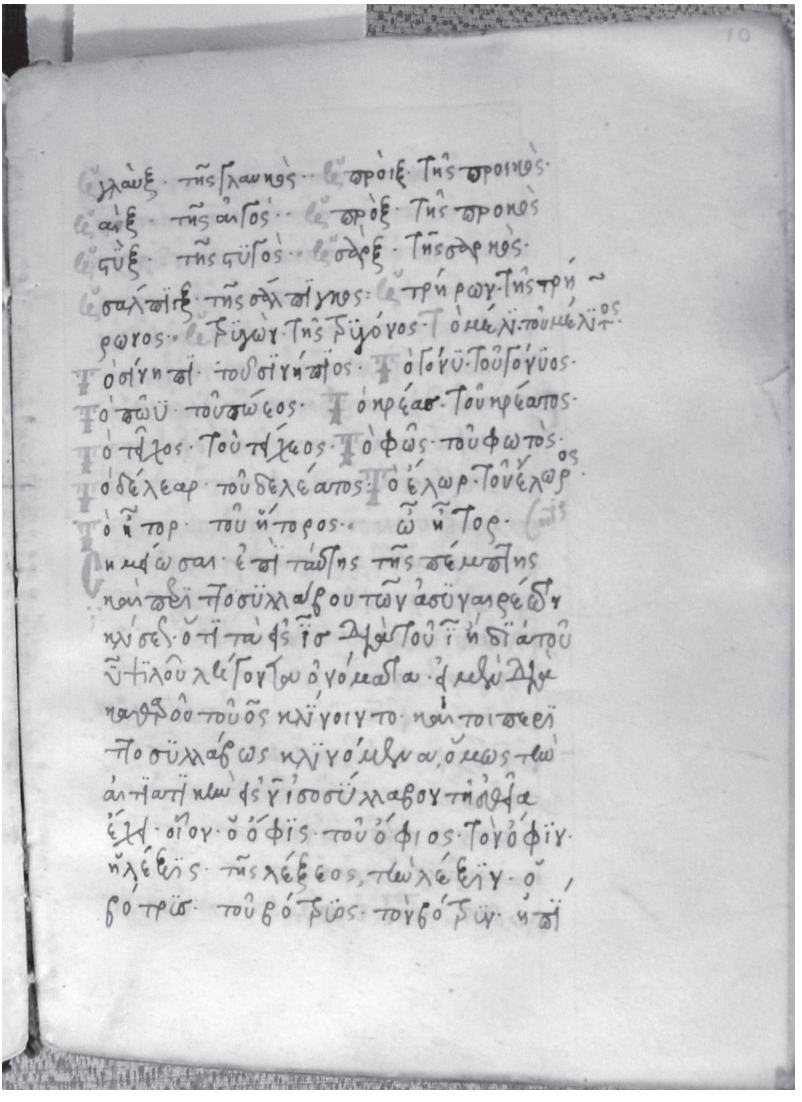

Figure 1.

Boston, Massachusetts, Boston Public Library,
Rare Books and Manuscripts Department, MS q. Med. 113, fol. 10r
(By permission of the Boston Public Library)

half of the fifteenth century.[7] Both Demetrios and Leon Atrapes worked in Constantinople. The scribe-teacher's handwriting is also comparable to that of Immanuel Rhusotas, who wrote a number of manuscripts in Venice—for example, Paris, Bibliothèque nationale de France, MS gr. 2275 in 1465.[8] Another comparable script is found in New Haven, Yale University, Beinecke Rare Book and Manuscript Library, MS 239, which contains Chrysoloras's *Erotemata* and was executed in Italy in the fifteenth century.[9] It is likely that MS q. Med. 113 was executed in the second or third quarter of the fifteenth century.

DECORATION: None.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: None.

BINDING: The binding is original Italian, reddish-brown morocco leather over wooden boards. There are remains of a fastener and a clasp. Both covers were decorated with an identical gold-stamped pattern of rope interlace (fig. 2), which was popular in Italy and Spain in the fifteenth and early sixteenth centuries.[10] The manuscript is sewn at three

7. On Leon Atrapes, see Vogel and Gardthausen, 261; *RGK,* 2A:129, no. 328 and 2C:fig.184.

8. On Immanuel Rhusotas, see *RGK,* 1A:93, no. 154; 1B:67; 1C:154. See also *Griechische Handschriften und Aldinen: Eine Ausstellung anläßlich der XV. Tagung der Mommsen-Gesellschaft in der Herzog August Bibliothek Wolfenbüttel,* ed. Dieter Harlfinger (Wolfenbüttel, 1978), 75–77, cat. no. 25 and fig. 26.

9. On the Beinecke MS 239, see Barbara A. Shailor, *Catalogue of Medieval and Renaissance Manuscripts in the Beinecke Rare Book and Manuscript Library, Yale University*, vol. 1, *MSS 1–250* (Binghamton, N.Y., 1984), 349f. and pl. 30.

10. Jane Greenfield, *ABC of Bookbinding: A Unique Glossary with over 700 Illustrations for Collectors & Librarians* (New Castle, Del., 1998), 58;

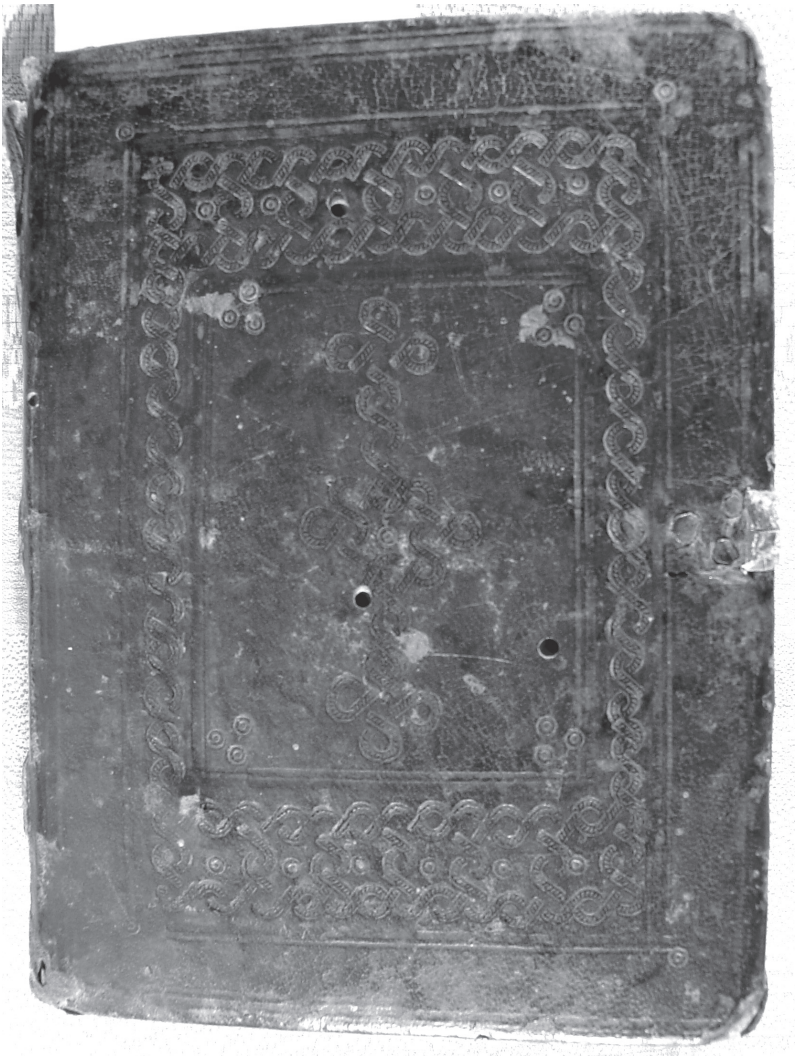

Figure 2.

Boston, Massachusetts, Boston Public Library,
Rare Books and Manuscripts Department, MS q. Med. 113, front cover
(By permission of the Boston Public Library)

stations. The top of the spine is damaged, and the sewing is exposed.

The decoration of MS q. Med. 113's binding is very similar to that of Italian fifteenth-century bindings, for example those produced for the popes Eugene IV (1431–47), Nicholas VI (1447–55), and Paul II (1464–71).[11] Gold-stamped decoration probably indicates the middle or second half of the fifteenth century for the binding.[12]

ORIGIN AND PROVENANCE: This manuscript was probably executed in the second or third quarter of the fifteenth century. At that time many Italian scholars wanted to learn Greek, and Greek grammar manuscripts were in great demand. Chrysoloras's grammar book, *Erotemata*, was especially popular, perhaps, as Nigel Wilson observed, because of "[Chrysoloras's] ability to simplify the traditional grammar books … ."[13] The BPL manuscript might have been executed by a circle of Greek scribes-émigré in an Italian workshop, which produced Greek grammar books for

Julia Miller, *Books Will Speak Plain: A Handbook for Identifying and Describing Historical Bindings* (Ann Arbor, Mich., 2010), 462.

11. *Legature papali da Eugenio IV a Paolo VI: Catalogo della mostra con 211 tavole delle quali 35 a colori* (Vatican City, 1977), figs. 3, 5, and 11. I thank Sylvie Merian for bringing my attention to this book.

12. Ibid., xiii.

13. Nigel G. Wilson, *From Byzantium to Italy: Greek Studies in the Italian Renaissance* (Baltimore, Md., 1992), 9. On Manuel Chrysoloras, see Giuseppe Cammelli, *I dotti bizantini e le origini dell'umanesimo*, 3 vols. (Florence, 1941), 1:*Manuele Crisolora*; and *ODB,* 1:454, with further bibliography.

sale.[14] The manuscript was acquired by the library in 1943 from the Austrian book dealer Herbert Reichner.[15]

BIBLIOGRAPHY: De Ricci, 1:212 (the text identified as that by Constantine Laskaris with a question mark; MS attributed to ca. 1480).

MS q. Med. 210

Liturgies of the Greek Orthodox Church
s.xvi^{ex}–s.xvii$^{1/4}$

CONTENTS

1. fols. 1r–40r: **John Chrysostom**, Liturgy. Title (fol. 1r): Ἡ θεία λειτουργία τοῦ ἐν ἁγί(οις) π(ατ)ρ(ὸ)ς ἡμῶν Ἰω(άνν)ου τοῦ Χρυσοστόμου. Εὐχὴ τῆς προθέσεως. Inc. (fol. 1r): Ὁ Θ(εὸ)ς ὁ Θ(εὸ)ς ἡμῶν ὁ τὸν οὐ(ράν)ιον ἄρτον … ; Expl. (fol. 40r): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Brightman, 309–44.

Fol. 40v: blank.

2. fols. 41r–93v: **Basil the Great**, Liturgy. Title (fol. 41r): Ἡ θεία λειτουργία τοῦ Μεγάλου Βασιλείου. Εὐχὴ τ(ῆς) προθέσε(ως). Inc. (fol. 41r): Ὁ Θ(εὸ)ς ὁ Θ(εὸ)ς ἡμῶν ὁ

14. On this subject, see Wilson, *From Byzantium to Italy* and Deno John Geanakoplos, *Greek Scholars in Venice: Studies in the Dissemination of Greek Learning from Byzantium to Western Europe* (Cambridge, Mass., 1962).

15. According to De Ricci, the BLP manuscript allegedly belonged to Constantine Laskaris (1434–1501), a Greek scholar who worked in Italy and was an author of a different Greek grammar book. Later, the manuscript may have been in the possession of an Italian family in Messina: "[The manuscript was] described in a catalogue of an Italian family of Messina as once belonging to [Constantine] Lascaris" (De Ricci 1:212). I was not able to verify this information.

τὸν οὐ(ράν)ιον ἄρτον … ; Expl. (fol. 93v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Brightman, 309–44.

3. fols. 94r–95v: Interpretation of the Liturgy of the Presanctified. Title (fol. 94r): Εἴδησις τῆς θείας λειτουργίας τῶν προηγιασμένων. Inc. (fol. 94r): Εἰς τὸ λυχνικὸν λιγομένον (sic) συνήθως τοῦ προοιμικοῦ ψαλμοῦ … ; Expl. (fol. 95v): … τὸν ἅγιον ἄρτον. Panagiotes N. Trempelas, Αἱ τρεῖς Λειτουργίαι κατὰ τοὺς ἐν Ἀθήναις κώδικας, Texte und Forschungen zur byzantinisch-neugriechischen Philologie 15 (Athens, 1935), 197f. 57
4. fols. 96r–119v: The Liturgy of the Presanctified. Title (fol. 96r): Ἡ θεία λειτουργία τῶν προηγιασμένων. Inc. (fol. 96r): Εὐλογημένη ἡ βασιλεία τοῦ π(ατ)ρ(ὸ)ς … ; Expl. (fol. 119v): … εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Brightman, 345–52.

PHYSICAL DESCRIPTION: Paper, fols. 119 (not foliated), two blank paper fly-leaves at the beginning, 208–212 x 152 mm. (one col.; written surface 130 x 77–82 mm.). Written in 14 lines, interlinear space 10 mm. Ruling pattern is Leroy D 24D1; the ruling was made with dry point on each verso. Thirty quires; collation: 1–29^{4} (all binions) 30^{4} (a binion; -4, no loss of text). Quires are not signed. Paper is medium thick, smooth, and originally creamy-white, but now many folios are soiled and show signs of extensive use. There are several water stains. Chain lines are 27 mm. apart, and there are 14 laid lines in 20 mm. There is one watermark, "three crescents" (small, medium, and large; one above the other). Similar watermarks were popular at the end of the sixteenth and throughout the seventeenth century.[16]

16. See, for example, numerous "three crescents" watermarks in Radoman Stanković, *Filigranološki opis i album grčkih rukopisa XV–XIX veka: Centar za slovensko-vizantijska proučavanja "prof. Ivan Dujčev" = La description des filigranes et l'album des manuscrits grecs XV–XIX siècle du*

SCRIPT: One scribe, whose script is a large, rounded, "baroque" liturgical minuscule of the Wallachian school of cal-
58 ligraphy (fig. 3).[17] There are many flourishes and enlarged letters. On fols. 94r–95v the text is written by the same scribe in a small-sized cursive script with a thin pen. Ink is charcoal and black; some parts of the text are written in bright red ink.

The name of the original scribe was once inscribed inside the ribbon around the stem of the initial tau on fol. 28v (fig. 3): "Μνήσθητι Κ(ύρι)ε <…> ἱερο(μον)άχ(ου)" (Lord, remember hieromonk <…>). His name was erased and is now illegible. It was replaced with a different name, "Σιμεοῦ (sic)" (Symeon), who was probably an owner of the manuscript. Below the ribbon is another abbreviated name:

Centre de recherches slavo-byzantines "Prof. Ivan Dujčev," Series catalogorum 11 (Sofia, 2006).

17. On the Wallachian school of calligraphy, see Linos Politis, "Persistances byzantines dans l'écriture liturgique du XVIIe siècle," in *PGB*, 371–81, "Un centre de calligraphie dans les principautés danubiennes au XVIIe siècle: Lucas Buzău et son cercle," in *Tenth International Congress of Bibliophiles, Athens 30 September–6 October 1977: Acts*, ed. Francis R. Walton (Athens, 1977), 1–11, and "Un copiste éminent du XVIIe siècle: Matthieu métropolite de Myra," in *Studia Codicologica*, ed. Kurt Treu, Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 124 (Berlin, 1977), 375–94; Olga Gratziou, *Die dekorierten Handschriften des Schreibers Matthaios von Myra, 1596–1624: Untersuchungen zur griechischen Buchmalerei um 1600*, Sonderheft der Zeitschrift Mnemon 1 (Athens, 1982); Gary Vikan, "Byzance après Byzance: Luke the Cypriot, Metropolitan of Hungro-Wallachia," in *The Byzantine Legacy in Eastern Europe*, ed. Lowell Clucas, East European Monographs 230 (Boulder, Colo., 1988), 165–84; M.-D. Zoumbouli, *Luc de Buzau et les centres de copie de manuscrits grecs en Moldovalachie (XVIe–XVIIe siècles)* (Athens, 1995); Aksiniia Džurova, "La synthèse slavo-byzantine dans les manuscrits grecs dits de 'grand luxe', créés en Valachie et en Moldavie aux XVIe–XVIIe siècles," in *He Hellenike graphe kata tous 15ο kai 16ο aiones = The Greek Script in the 15th and 16th Centuries* (Athens, 2000), 499–521; George Galavaris, *Holy Monastery of Iveron: The Illuminated Manuscripts* (Mount Athos, 2002), 93–117.

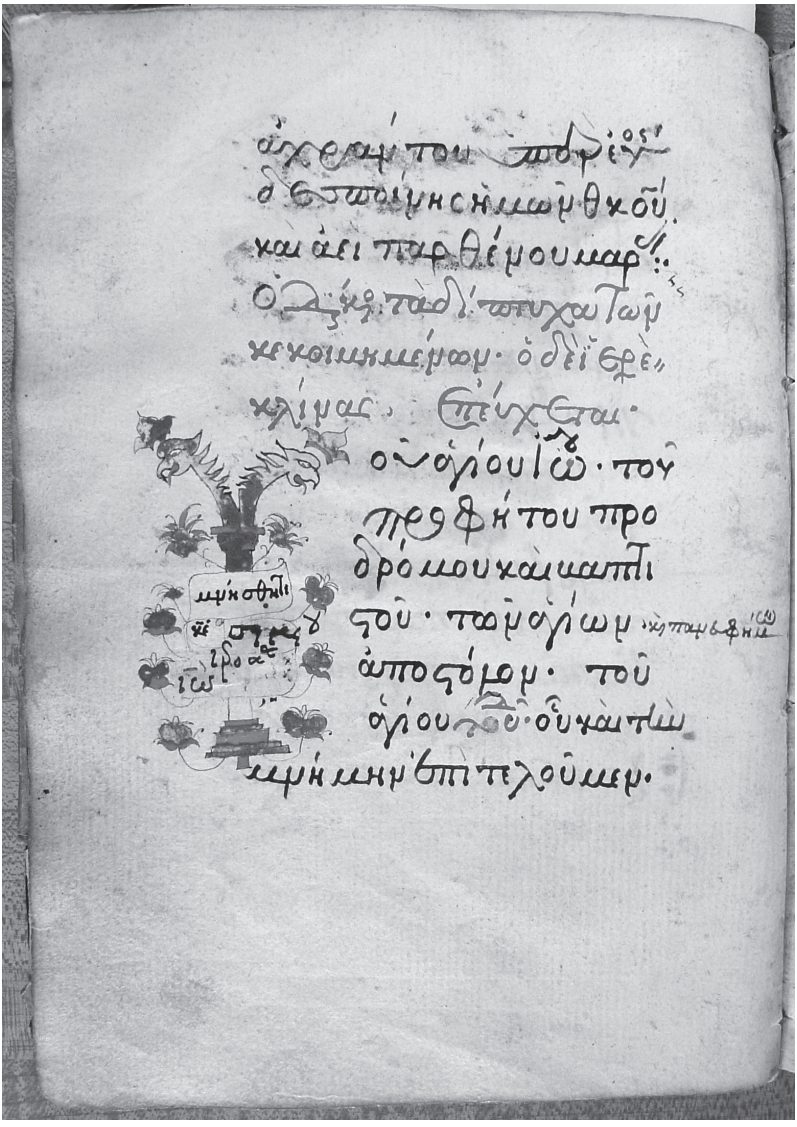

Figure 3.

Boston, Massachusetts, Boston Public Library,
Rare Books and Manuscripts Department, MS q. Med. 210, fol. 28v
(By permission of the Boston Public Library)

"Ιω(άννης)" (Ioannes), who may have been the next owner of the manuscript. He also left a note on the inside of the back cover (see below).

DECORATION: The manuscript is decorated in the tradition of the liturgical codices produced in the Orthodox monasteries of Wallachia (Romania) and the neighboring regions of Greece at the end of the sixteenth or first quarter of the seventeenth century. There are three rectangular headpieces with finials on fols. 1r, 41r, and 94r. The first headpiece measures 77 x 40 mm. and has floral ornament in ochre color on a red background. The second and third headpieces measure 79 x 43 mm. and 77 x 38 mm. respectively and have red floral ornaments on an uncolored background. There are numerous large initials with elaborate vegetal ornament and flowers. On fol. 28v the initial tau is formed by two dragons (fig. 3), and on fol. 38v a peacock is pictured inside the initial omicron. Colors are red, green, blue, and ochre; gold was not used. Minor initials are in bright red ink.

COLOPHON: Scribal colophon is on fol. 28v; it has no date, and the name of the original scribe was erased and is now illegible (see SCRIPT above).

MARGINALIA/GLOSSING/NOTES: On the inside of the back cover, written directly on the wood, is a note in black ink: "δέσπωτα (sic) φυγά<δευσ?>ον ήμᾶς. Ἐγράφη Ἰω(άννης)" (Lord, drive away [evil from?] us. Written by Ioannes). He is probably the same Ioannes, a subsequent owner of the manuscript, who wrote his abbreviated name on fol. 28v (see SCRIPT above).

BINDING: Reddish morocco leather over beveled wooden boards. Covers are blind-stamped with three triple-fillet borders filled with floral roll patterns. The central panel is filled with blind-stamped floral designs. There are no paste-

downs. The binding is almost certainly original, because the two fly-leaves are from the same stock of paper as the rest of the manuscript.

ORIGIN AND PROVENANCE: The manuscript was produced at the end of the sixteenth or first quarter of the seventeenth century, possibly in the Wallachia region of Romania or in Greece. It belongs to a large group of post-Byzantine Greek manuscripts of the Wallachian school. The early owners of the manuscript were hieromonk Symeon, who wrote his name in *rasura* on fol. 28v, and a certain Ioannes, who left his abbreviated name on fol. 28v and on the inside of the back cover. The manuscript was purchased by the library from the antiquarian William Salloch on April 21, 1971 with money from the fund established by James Lyman Whitney (1835–1910), a bibliographer and librarian of the Boston Public Library.

BIBLIOGRAPHY: William Salloch, *Catalogue 283: Seventy-Five Rare Books, Manuscripts and Prints, Exhibited at the International Antiquarian Bookfair in New York* (New York, 1971), 7f., cat. no. 10 (MS attributed to ca. 1550).

BOSTON UNIVERSITY
SCHOOL OF THEOLOGY LIBRARY

[S.n.]

The Four Gospels ("Makarios Manuscript/Makerios Gospels"), incomplete [Gregory–Aland 2811]
s.x[1]

CONTENTS

1. fols. 1r–11v: The Gospel of Matthew, incomplete. Inc. mut. (fol. 1r): //βασιλείᾳ τῶν οὐρανῶν … (Matt. 18:1); Expl. mut. (fol. 11v): … Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι// (Matt. 27:20). Lacunae between fols. 2v and 3r: Expl. mut.: … πάντα σοι ἀποδώσω// (Matt. 18:26); Inc. mut.: <Οὐ ψευδομαρτυρή>//σεις, τίμα τὸν π(ατέ)ρα … (Matt. 19:18–19) and between fols. 3v and 4r: Expl. mut.: ἅμα πρωΐ μι//<σθώσασθαι> (Matt. 20:1); Inc. mut.: //οὐ διεσκόρπισας· … (Matt. 25:24). *NTG*, 1–87.
2. fols. 12r–57v: The Gospel of Mark, beginning missing. Inc. mut. (fol. 12r): //οἰκίαν αὐτοῦ διαρπάσαι … (Mark 3:27); Expl. (fol. 57v): … διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν. Lacuna between fols. 41v and 42r: Expl. mut.: … Καίσαρι δοῦναι. ἢ οὔ· δῶμεν// (Mark 12:14); Inc. mut.: // ὁ Θ(εὸ)ς Ἰσαὰκ … (Mark 12:26). *NTG*, 88–149.
3. fol. 58r–v: List of chapter titles for Luke, incomplete (only 1–36 of 83). Title (fol. 58r): Τοῦ κατὰ Λουκᾶν εὐαγγελ(ίου) τὰ κεφάλαια. Inc. (fol. 58r): α᾽ Πε(ρὶ) τ(ῆς) ἀπογραφῆς; Expl. mut. (fol. 58v): λς᾽ Πε(ρὶ) τοῦ ἐμπεσόντ(ος) εἰς τ(οὺς) ληστάς. Soden, 409–11.
4. fols. 59r–138v: The Gospel of Luke, beginning and end missing. Inc. mut. (fol. 59r): <ἀπογρά>//ψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὔσῃ ἐγκύῳ

… (Luke 2:5); Expl. mut. (fol. 138v): … ἀνὴρ προφήτης· δυνατὸς// (Luke 24:19). *NTG*, 150–246.

5. fol. 139r: List of chapter titles for John (1–18). Title: Τοῦ κατὰ Ἰωάννην εὐαγγελ(ίου) τὰ κεφάλαια. Inc. α᾽ Πε(ρὶ) τοῦ ἐν Κανᾶ γάμου; Expl. ιη᾽ Πε(ρὶ) τῆς αἰτήσεως τοῦ κυριακοῦ σώματ(ος). Soden, 411. 63

Fol. 139v: blank.

6. fols. 140r–158v: The Gospel of John, incomplete. Inc. mut. (fol. 140r): //λέγει αὐτοῖς· Ἀντλήσατε νῦν … (John 2:8); Expl. mut. (fol. 158v): … ἦν δὲ Μαρία (sic) ἡ ἀλεί// <ψασα> (John 11:2). Lacuna between fols. 156v and 157r: Expl. mut.: … Δὸς δόξαν τῷ// (John 9:24); Inc. mut.: // μισθωτὸς φεύγει … (John 10:12). *NTG*, 247–319.

PHYSICAL DESCRIPTION: Parchment, fols. 158 (modern foliation in pencil, in the upper right corner), no fly-leaves; 228 x 180 mm. (one col.; written surface 140 x 100–105 mm.). Written in 18 lines, interlinear space 8–8.5 mm. Ruling pattern is Leroy 45C1ds (ruling system is Leroy 1). Script is pendant from the ruled lines. Twenty-two quires remain of probably thirty-seven or thirty-eight;[18] collation: 1^8 (-1, 2, 3, 6, 7, with loss of text) 2–5^8 6^8 (-7, with loss of text) 7–18^8 19^8 (-1, 2, 3, 4, 5, 6, 7, with loss of text) 20–21^8 22^8 (-2, 3, 6, 7, 8, with loss of text). Quire signatures are missing. Parchment is of average quality but carefully prepared; it is medium thin, smooth, and creamy-white (flesh side) and ivory-yellowish (hair side). The parchment is poorly preserved and apparently was exposed to water: there are large water stains on the first three and last three loose folios. The water stains partially destroyed the parchment and text. Later the manuscript was probably kept in a room with excessively dry air, and the parchment became desiccated and warped.

18. Missing quires: approximately six quires at the beginning of the manuscript, two between fols. 3v and 4r, two between fols. 11v and 12r, and five or six at the end.

SCRIPT: One scribe, anonymous. His script is a small, vertical, and distinctive minuscule, similar to *bouletée élancée* (fig. 4).[19] Ink is light brown with chestnut tint. Most letters are very small, but some letters—such as majuscule gamma, kappa, lambda, and lunate sigma—are enlarged. While most upper and lower strokes are reduced, the upper strokes of delta and majuscule lambda are elongated and inclined to the left at 45°. Such juxtaposition of contrasting paleographic elements is found in manuscripts written in the writing style *bouletée élancée*. The juxtaposition creates an interesting visual effect, which overcomes the somewhat monotonous uniformity of early and canonic *minuscule bouletée*.[20] The lists of chapter titles and a marginal note on fol. 23v were executed by the scribe in vertical Alexandrian majuscules in magenta ink.

The minuscule *bouletée élancée* was widely used in Constantinople and provinces of the Byzantine Empire in the first half of the tenth century. The anonymous scribe of the "Makarios Manuscript" apparently was familiar with this writing style, although his handwriting lacks the refined elegance of the best examples of *bouletée élancée*, found, for example, in Berlin, Staatsbibliothek Preußischer Kulturbesitz, MS Phill. 1538; Paris, Bibliothèque nationale de France, MS Coisl. 46; and in the two-folio fragment St. Petersburg, National Library of Russia, MS gr. 331.[21]

19. On *bouletée élancée,* see Maria Luisa Agati, *La minuscola "bouletée,"* 2 vols., Littera Antiqua 9 (Vatican City, 1992), 1:201–42.

20. On *minuscule bouletée*, see Jean Irigoin, "Une écriture du Xe siècle: La minuscule bouletée," in *PGB,* 191–99; Nadezhda F. Kavrus, "'Almaznoe' pis'mo v grecheskikh rukopisiakh Moskvy i Leningrada," *Vizantiiskii Vremennik* 47 (1986): 191–204; Agati, *La minuscola "bouletée."*

21. For a description and digital images of the Berlin codex, see http://pinakes.irht.cnrs.fr and click on "liens" in "Répertoire de catalogues en ligne et numérisations de manuscrits." On the Paris codex, see Agati, *La minuscola "bouletée,"* 1:218f and 2:pl. 11. On the St. Petersburg fragment, see Kavrus, "'Almaznoe' pis'mo," 198 and figs. 7, 8. The St. Petersburg

Figure 4.

Boston, Massachusetts, Boston University,
School of Theology Library, MS S.n, fol. 140r
(By permission of the School of Theology Library)

The handwriting of the anonymous scribe of the "Makarios Gospels" is idiosyncratic. Distinctive letters include minuscule delta with an elongated and narrow upper loop, which often slopes to the left (fig. 4, lns. 2, 4, 5, and 6); enlarged majuscule kappa that often connects with following alpha from underneath, especially in a conjunctive καί (fig. 4, passim); majuscule lambda, which has an elongated right line; enlarged lunate sigma, which often incorporates the following vowel (fig. 4, lns. 5 and 7 from the bottom); and upsilon in the shape of a bowl (fig. 4, lns. 3 and 6). Kappa and lambda are often in majuscule form; beta, gamma, epsilon, and pi are occasionally in majuscule form; and sigma often has a lunate form. Gamma and tau are frequently taller than other letters. Tachygraphic abbreviation for καί can be classified as "system II G."[22]

In my judgment, the scribe of the "Makarios Gospels" also wrote Mt. Athos, Protaton, MS 26 (ascetical works of Evagrios Pontikos).[23] All paleographic features of the two manuscripts are identical. The same anonymous scribe might have copied two other manuscripts: Oxford, Bodleian Library, MS Laud. gr. 69 (scribe I), Menologion, and Thessalonike, Aristotle University of Thessalonike, MS 1 (90), a three-folio fragment of the Epistle of Paul to the Romans.[24] The script of these latter two manuscripts is very

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fragment was taken by Porfirii Uspenskii from a manuscript formerly in the library of the Great Lavra of St. Sabas (Mar Saba). The parent manuscript is yet to be identified. Most manuscripts from the Lavra are now in Jerusalem, in the Library of the Greek Patriarchate.

22. Maria Luisa Agati, "La congiunzione καί nella minuscola libraria greca," *Scrittura e civiltà* 8 (1984): 69–81 at 71 and fig. 1.

23. *The Treasury of the Protaton,* ed. Kriton Chryssochoidis et al., 2 vols. (Mount Athos, 2001), 1:207, fig. 77.

24. On the Oxford codex, see Agati, *La minuscola "bouletée,"* 1:159f. and 2:pl. 111, and "'Digrafismo' a Bisanzio. Note e riflessioni sul X secolo," *Scriptorium* 55 (2001): 34–56 at 40 and fig. 7a. On the Thessalonike fragment, see Panagiotes Soteroudes, "Σπαράγματα περγαμηνῶν κωδίκων," *Ἑλληνικά* 37 (1986): 339–48 at 340–45 and "Σπαράγματα περγαμηνῶν

similar to that of the Boston and Mt. Athos codices, and minor paleographic differences are probably due to a time lag in the manuscripts' production.

DECORATION: Originally, the "Makarios manuscript" was probably decorated with canon tables, headpieces, and major initials like most Gospel manuscripts of that period. It was also possibly illuminated with portraits of the Evangelists. However, the beginnings of all four Gospels are missing; most likely, the folios with decoration were deliberately removed to be sold separately and are now in private hands or lost. In its present condition the manuscript is decorated with elegant hollow bar minor initials and chapter titles, which were also executed in large hollow bar majuscules and placed in the upper margins (fig. 4). Both the initials and the letters in titles were outlined with magenta ink and filled with liquid gold. On fol. 5r there is an initial tau with a small trefoil on a stem dangling from the initial's base, and on fol. 6v there is a small zoomorphic initial, depicting a bird inside an omicron.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: A marginal note on fol. 23v was added by the scribe in magenta ink in small Alexandrian majuscules. It is a small fragment from the Gospel of Mark, which the scribe had either omitted by mistake, or was not present in the original: Inc.: Καὶ ἀπ' ἀγορᾶς … ; Expl.: … κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων (Mark 7:4–5). Chapter numbers and titles were executed by the scribe himself and placed in the top margins.

κωδίκων, II," *Ἑλληνικά* 40 (1989): 78–91 at 79–81; Euthymios K. Litsas, … *Καὶ βίβλοι ἠνεῴχθησαν. Κατάλογος ἐκθέσης χειρογράφων τῆς κεντρικῆς βιβλιοθήκης τοῦ Ἀ.Π.Θ. καὶ ἐγγράφων τῶν Γ.Ἀ.Κ.-Ἱστορικοῦ Ἀρχείου Μακεδονίας* (Thessalonike, 2008), 19f. and fig. 1.

BINDING: The manuscript lacks a binding and is kept in a box.

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ORIGIN AND PROVENANCE: Paleographically the manuscript can be attributed to the first half of the tenth century, but it lacks any regional features. It is therefore not possible to establish its place of production, and nothing is known about its further history. The manuscript was given to the Boston University School of Theology in 1958 by Archbishop Makarios III, president of the Republic of Cyprus (1960–77), and a graduate of the School.

BIBLIOGRAPHY: Faye and Bond, 222 (MS attributed to s.ix–s.x); *Manuscripts, Sacred and Secular from the Collections of the Endowment for Biblical Research and Boston University,* ed. Judith H. Oliver (Boston, 1985), 3, cat. no. 3 (MS attributed to s.x with a question mark).

THE CONGREGATIONAL LIBRARY

MS Pratt 115

Lectionary of the Gospels, fragment [Gregory–Aland *l* 1318]
s.xi

CONTENTS

Fols. 1r–2v: Lectionary of the Gospels, fragment of the Synaxarion (daily readings from the Gospel of Matthew). Inc. mut. (fol. 1r): //αὐτοῦ πήχυν (sic) ἕνα; … (Matthew, 6:27); Expl. mut. (fol. 2v): … οἱ κοπιῶντες καὶ πεφορ// <τισμένοι> (Matthew, 11:28). Cf. Gregory, *Textkritik,* 348f.

PHYSICAL DESCRIPTION: Parchment, fols. 2; 347 x 255 mm. at largest points (two cols.; written surface 247 x 163 [68 + 23 + 72 mm.]). Written in 25 lines, interlinear space 10 mm. Ruling pattern is Leroy 44C2; the ruling was made on the hair side of the parchment (probably system 1). This fragment constituted the fourth and fifth folios of a quire (the center bifolium). Parchment is of average quality and medium thick. The flesh side is creamy-white, and the hair side is yellowish. The leaves are torn at the edges; the outer margin of the second folio is torn off with the loss of some letters in the outer columns. The bifolium was folded in half horizontally, apparently for mailing (see PROVENANCE below).

SCRIPT: One scribe, anonymous. His script is medium-sized *Perlschrift* with a slight inclination to the right; letters are rounded with reduced upper and lower strokes; some letters are somewhat enlarged, such as epsilon, zeta,

theta, and phi, but not out of proportion (fig. 5). The rough breathings are round, and the smooth breathings are angular. Some circumflexes are small, and some are enlarged. The ink is light brown. Subtitles are in gold over magenta ink. Ekphonetic notation is in magenta ink.

The writing style *Perlschrift* was widely used for lectionaries throughout the eleventh century and the beginning of the twelfth. The thirteenth-century date suggested by De Ricci and Clark (see BIBLIOGRAPHY below) is almost certainly too late for this kind of script, which lacks features distinctive to the archaizing scripts of the thirteenth and fourteenth centuries, such as rigidity and disproportionally enlarged thetas (so-called "beach-ball thetas") and upsilons. The fragment's script is similar to that of Jerusalem, Library of the Greek Patriarchate, Megale Panagia MS 1, copied by the scribe Ioannes in 1061.[25]

DECORATION: There are four initials executed in gold over magenta ink and filled with bright blue and red pigments. The initials were ornamented with rings and vegetal motifs. The decoration is of average quality.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: Chapter numbers were written by the scribe in the top margins in magenta ink.

BINDING: The fragment is not bound and is kept together with the second, unnumbered fragment (see the description below), in a cardboard file covered with brown leatherette.

25. On the Jerusalem codex, see Kirsopp and Silva Lake, *Dated Greek Minuscule Manuscripts to the Year 1200,* 10 vols. (Boston, 1934–45), 5:21 and pls. 367–73; Ioannis Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts to the Year 1453*, 2 vols., Byzantina Neerlandica 8 (Leiden, 1981), 1:24f., cat. no. 72; 2:fig.129.

Figure 5.

Boston, Massachusetts, The Congregational Library,
MS Pratt 115, fol. 1r
(By permission of The Congregational Library)

ORIGIN AND PROVENANCE: The writing style indicates the eleventh century as the most likely date of the manuscript's execution. The average quality of its calligraphy and decoration suggests a monastic provincial scriptorium, but its precise location cannot be established.

The fragment was found in a Greek church in Tasia in Asia Minor near the Black Sea by Rev. Wilson A. Farnsworth (1822–1912), who served as a missionary in Caesarea, Cappadocia from 1854 to 1902. In 1888 Farnsworth sent the fragment to Sereno Brainard Pratt (1826–1904), a prominent Boston merchant and collector of Bibles. Pratt bequeathed his collection to the Congregational House in Boston, and after his death in 1904 the collection, including this fragment, came into the possession of the Congregational Library.[26]

BIBLIOGRAPHY: De Ricci, 1:929 (MS 1; attributes MS to s.xiii); Clark, 27f. (MS 115; attributes MS to s.xiii; with previous bibliography).

[S.n.]

Lectionary of the Gospels, fragment [no Gregory–Aland number]
s.xi

CONTENTS

Fols. 1r–2v: Lectionary of the Gospels, fragments of the Menologion (October 10–13 and December 22–23). Fol. 1r: Inc. mut. (fol. 1r): //Ζ(ή)τ(ει) τῇ Δ᾽ τῆς Ε᾽ ἑβδ(ομάδος). Τῇ

26. The descriptions by De Ricci and Clark have some inaccuracies concerning the names and dates in the provenance information. I thank Claudette Newhall, a librarian, and Rachel Moore, a cataloger, for their help in correcting them.

αὐτ(ῇ) ἡμέ(ρᾳ) τοῦ ὁσ(ίου) Βασιαν(οῦ) (sic) … ; Expl. mut. (fol. 2v): … καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος// (Matthew, 1:17). Lacuna between fol. 1v and 2r: Expl. mut.: … ἔσωθεν δέ εἰσιν λύκοι// (Matthew, 7:15); Inc. mut. (fol. 2r): //μὴ ἀπόλωνται εἰς τὸν αἰῶνα … (John, 10:28). Cf. Gregory, *Textkritik,* 369 and 373**.**

LIST OF THE SAINTS AND FEASTS:[27]

Fol. 1r: October 10: Bassianos; October 11: the apostle Philip, one of the seven deacons; the patriarchs Nektarios, Arsakios, Attikos, and Sisinnios [of Constantinople]; commemoration of the Seventh Ecumenical Council at the Great Church; the martyr Zenais.

Fol. 1v: October 12: the megalomartyrs Tarachos, Probos, and Andronikos; October 13: the megalomartyrs Karpos and Papylos.

Fol. 2r: <December 22>: the opening of the Great Church; December 23: the inauguration of the Great Church; the ten martyrs of Crete; Saturday before the Nativity; Sunday before the Nativity [of the <Fore>fathers].

PHYSICAL DESCRIPTION: Parchment, fols. 2; 300 x 240 mm. at largest points (two cols.; written surface 200–204 x 150 [62 + 23 + 65 mm.]). Written in 25 lines, interlinear space 8–8.5 mm. Ruling pattern is Leroy 35C2d; the ruling was made on the hair side of the parchment (probably system 1). The two folios were the first and eighth folios (the outer bifolium) of the thirty-first quire. There is a scribal quire signature on fol. 1r in the bottom left corner, λα' (i.e., 31). Parchment is of good quality, smooth, and medium-thin. The flesh side was originally creamy-white but is now stained and darkened by exposure; the hair side is yellowish.

27. I thank Nancy Ševčenko very much for her help with the list of the saints and feasts.

SCRIPT: One scribe, anonymous. His script is medium-sized *Perlschrift* with a slight inclination to the right (fig. 6). The ink is medium-chestnut brown, and the pen is medium-thick. Ekphonetic notation is in magenta ink. Letters are rounded, mostly uniform in size, and with reduced upper and lower strokes (only few letters are enlarged—for example, minuscule zeta in the shape of a numeral "3"); there are no flourishes; tachygraphic abbreviation for καί is small; breathings are angular; and circumflex is diminutive. This kind of script was common in lectionaries produced throughout the eleventh century. Similar script can be found in Istanbul, Library of the Ecumenical Patriarchate, Panaghia MS 20, attributed to the eleventh century.[28]

DECORATION: There are three hollow initials executed in magenta ink and meticulously ornamented with small stylized vegetal/petal motifs and rings (fig. 6). The initial epsilon on fol. 1r was drawn with a compass. Similar initials are found in the above-mentioned Panaghia 20.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: None.

BINDING: The fragment is not bound and is kept together with MS Pratt 115 (described above) in a cardboard file covered with brown leatherette.

ORIGIN AND PROVENANCE: The writing style indicates the eleventh century as the most likely period for the manuscript's execution. There are no distinctive features for lo-

28. On the Panaghia 20 codex, see Matoula Kouroupou and Paul Géhin, *Catalogue des manuscrits conservés dans la Bibliothèque du Patriarcat Œcuménique: Les manuscrits du monastère de la Panaghia de Chalki,* 2 vols. (Turnhout, 2008), 1:103f. and 2:pl. 33.

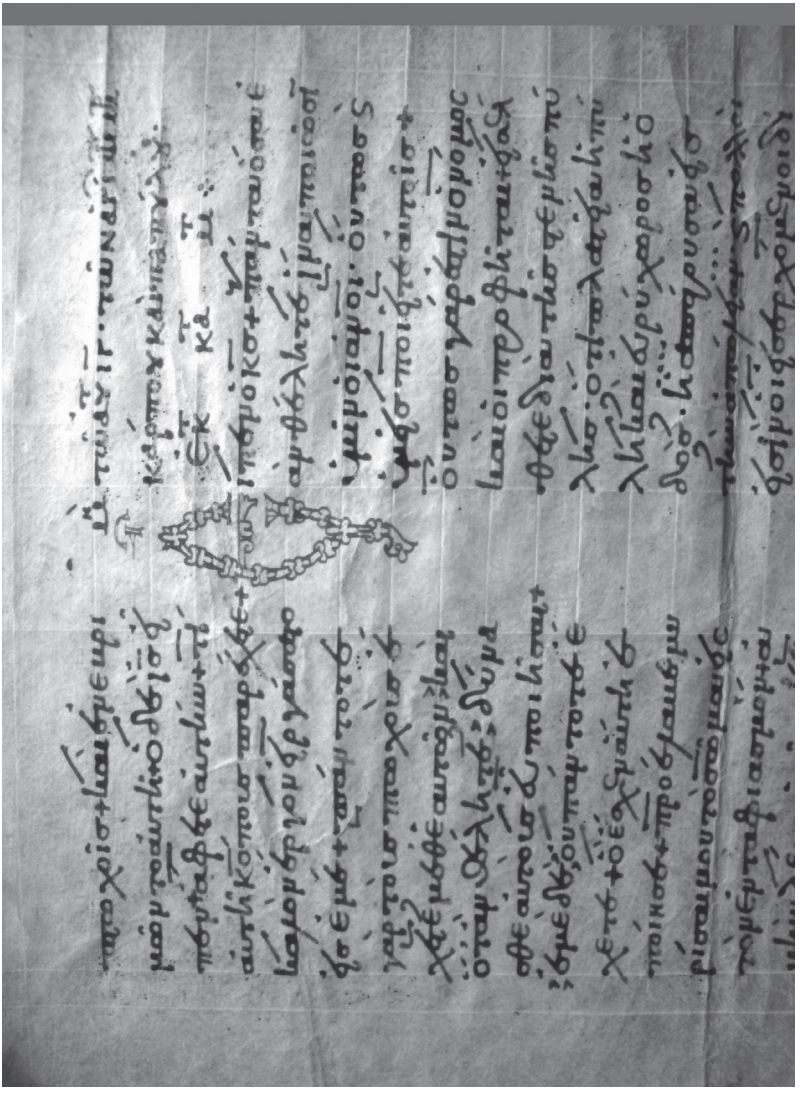

Figure 6.

Boston, Massachusetts, The Congregational Library,
MS S.n., fol. 1r, detail
(By permission of The Congregational Library)

calization. The fragment belonged to Dr. Elias Riggs, a missionary of the American Board in Turkey (1832–1901). His great granddaughter, Sarah Riggs MacNeal, gave the fragment to Floyd H. Black, President Emeritus of Robert College in Istanbul; Black gave the fragment to the Congregational Library in 1972.[29]

BIBLIOGRAPHY: None.

29. This information is taken from a personal letter by Floyd H. Black enclosed with the fragment.

THE FRANCIS A. COUNTWAY LIBRARY OF MEDICINE
Rare Books and Special Collections

MS Ballard 736[30]

Dioskorides Pedanios of Anazarbos, *De materia medica*
Crete, scriptorium of Michael Apostoles, s.xv$^{3/4}$

CONTENTS

Fols. 1r–234v: **Dioskorides Pedanios of Anazarbos**, *De materia medica,* end missing.[31] Title (fol. 1r): Πεδανίου Διοσκουρίδ(ου) Ἀναζαρβέ(ως) περὶ ὕλ(ης) ἰατρικ(ῆς). Sub-

30. Although the manuscript has a Ballard call number, it is not listed in James F. Ballard, *A Catalogue of the Medieval and Renaissance Manuscripts and Incunabula in the Boston Medical Library* (Boston, 1944). All the medieval and Renaissance manuscripts and incunabula acquired by the Boston Medical Library after the catalogue was printed in 1944 were assigned Ballard numbers. I thank Jack Eckert, Public Services Librarian of the Countway Library of Medicine, for this information.

31. The text in this manuscript belongs to the alphabetical recension (*Dioscorides alphabeticus,* or Da), in which the text of Dioscorides is not divided into five books, but the entries are rearranged in alphabetical order. On this subject, see *Pedanii Dioscuridis Anazarbei De materia medica libri quinque,* ed. Max Wellmann, 3 vols. (Berlin, 1906–14; repr. Hildesheim, 2004), 1:xv–xvi; Marie Cronier, "La production de manuscrits scientifiques dans l'atelier de Michel Apostolis: L'exemple du *De materia medica* de Dioscoride," in *The Legacy of Bernard de Montfaucon: Three Hundred Years of Studies on Greek Handwriting. Proceedings of the Seventh International Colloquium of Greek Palaeography (Madrid–Salamanca, 15–20 September 2008)*, ed. Antonio Bravo García and Inmaculada Pérez Martín, 2 vols., Bibliologia 31A (Turnhout, 2010), 1:463f.

title (fol. 1r): Λόγ(ος) α᾽. Inc. (fol. 1r): Πολλῶν οὐ μόνον ἀρχαίων … ; Expl. mut. (fol. 234v): … ἀκραιφνέστατον αὐτῷ
78 κρύψαι προσαιρούμενοι·(sic; ψύξαι προαιρούμενοι in Wellmann) ὑπὸ// (book 5, chapter 77, section 2). Lacunae: between fols. 122v and 125r: Expl. mut.: … οἱ δὲ ἀβίοτον (sic), οἱ δὲ ἀψευδής, οἱ δὲ ἁγιόμορον·(sic; αἰγόμορον in Wellmann) ἢ// (book 4, section 78);[32] Inc. mut.: //οἱ δὲ λογχίτην· οἱ δὲ ναπιονονίου·(sic; οἱ δὲ λογχῖτις, οἱ δὲ νάπειον ὄνου in Wellmann) Σῦροι μεούδα·… (book 4, section 16);[33] between fols. 150v and 154r: Expl. mut: … φυλλορροεῖ δὲ τῷ φθηνοπώρῳ (sic)// (book 4, chapter 143, section 1); Inc. mut.: //χρησιμεύουσιν εἰς τὰ ὀφθαλμικὰ … (book 2, chapter 5, section 1); between fols. 211v and 213r: Expl. mut.: … οἱ δὲ λάβαρσον (sic; λάρβασον in Wellmann), οἱ δὲ γυναικεῖον, οἱ δὲ χαλ// (book 5, chapter 84, section 1); Inc. mut: //μέλιτος καθαίρει διὰ στόματος … (book 2, chapter 163, section 1); between fols. 227v and 229r: Expl. mut.: … μηδὲ ἐλάχιστον χρόνον// (book 5, chapter 10, section 1); Inc. mut.: //Περὶ ὑπερικοῦ. Ὑπερικόν· οἱ δὲ ἀνδρόσαιμον … (book 3, chapter 154, section 1). *Pedanii Dioscuridis Anazarbei de materia medica libri quinque*, ed. Max Wellmann, 3 vols. (Berlin, 1906–14; repr. Hildesheim, 2004).

PHYSICAL DESCRIPTION: Paper, fols. 227,[34] two blank paper fly-leaves, one at each end;[35] 295–296 x 220 mm. (one col.; written surface 180 x 120–125 mm.). Written in 25 lines, interlinear space 7 mm. Ruling is faint and made with a dry point on each verso; ruling pattern is Leroy D 02D1. Thirty

32. This text is found only in the alphabetical recension (*Dioscorides alphabeticus*).

33. This text is found only in the alphabetical recension (*Dioscorides alphabeticus*).

34. There are 234 folios in the manuscript according to the modern foliation; seven folios were ripped out after the foliation was completed.

35. The paper of the fly-leaves is different from that of the manuscript; it is grayish with visible fibers and without watermarks.

quires, collation: 1–13^{8} 14^{4} (a binion) 15^{8} 16^{8} (-7, 8, with loss of text) 17–19^{8} 20^{8} (-3, 4, 5, with loss of text) 21–26^{8} 27^{8} (-8, with loss of text) 28^{8} 29^{8} (-8, with loss of text) 30^{8} (-7, 8, with loss of text). In addition, several quires are missing at the end of the manuscript. Quire signatures are scribal and located in the lower right corner of the first recto and last verso of each quire. Italian paper is of good quality, medium thick and creamy-white. Chain lines are vertical, 27, 30, and 37 mm. apart; laid lines are horizontal, 19 in 20 mm. There are ten different watermarks: "anvil" (identical to Briquet no. 5961, Undine and Venice, 1455–77); "bell" (identical to Briquet no. 3984, Udine, 1435, Venice, 1436 and Palermo, 1437–68); "fleur-de-lis" (no equivalent); "letter T" in a circle with a cross on top (close variant of Briquet no. 9130, Udine, 1441); "mountains" with a cross on top (identical to Briquet no. 11702, Pisa, 1440); "mountains" in a circle with a cross on top (identical to Briquet no. 11882, Venice, 1457 and 1459); "mountains" in a circle without a cross on top (close variant of Piccard, no. 153189, Udine, 1466 and no. 153190, Rome, 1461); "pincers" (identical to Briquet no. 14089, Italy, 1443–74); "two crossed rapiers" (close variant of Briquet no. 5157, Florence, 1456 and Udine, 1459); and "scissors" (identical to Briquet no. 3668, Rome,1454 and 1456/60 and to Harlfinger no. 45, Rome, 1457).[36]

SCRIPT: One scribe, who to my mind can be identified as Georgios Kalophrenas (fig. 7). Alain Touwaide first suggested that Ballard 736's handwriting is identical with that in Leiden, Bibliothek der Rijksuniversiteit, MS Vossianus gr. F.59, and Venice, Biblioteca Nazionale Marciana, MSS

36. "Anvil," "fleur-de-lis," "mountains" in a circle without a cross on top, and "pincers" were identified by Alain Touwaide (personal communication).

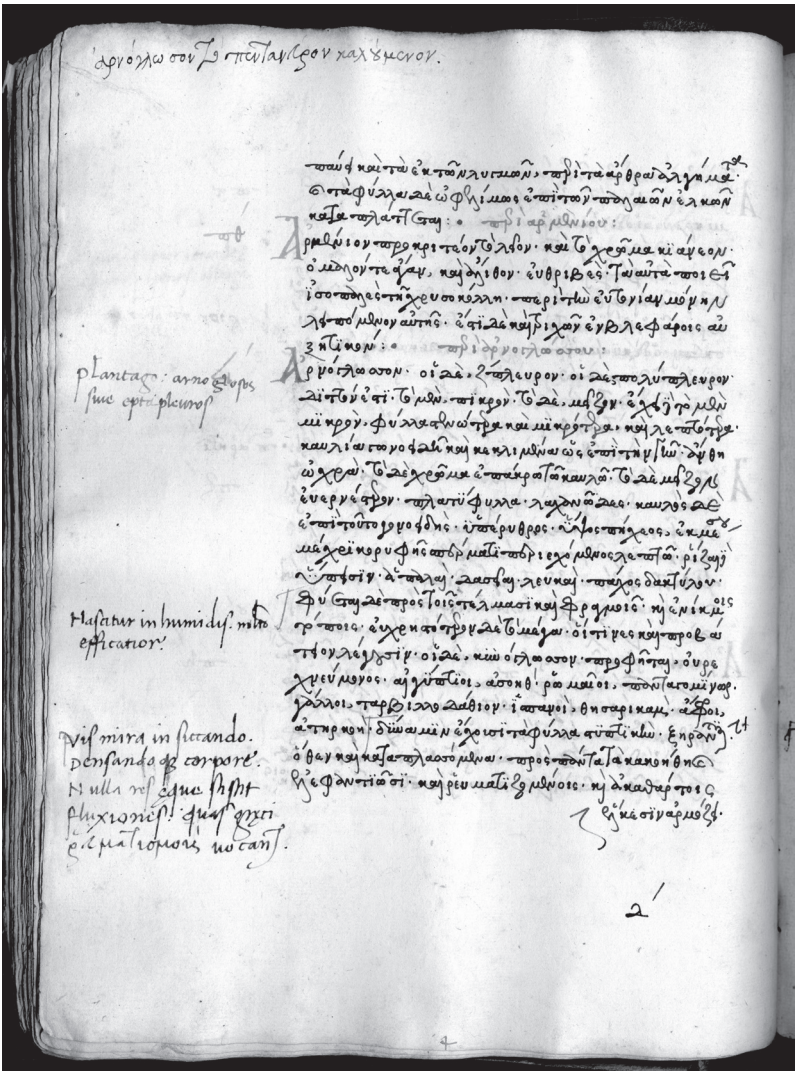

Figure 7.

Boston, Massachusetts, The Francis A. Countway Library of Medicine, Rare Books and Special Collections, MS Ballard 736, fol. 32v (By permission of The Francis A. Countway Library of Medicine)

gr. XI,8 and gr. 272 (scribe I).[37] I agree with Touwaide's identification. Moreover, according to Dieter Harlfinger, Marc. gr. XI,8 was copied by Georgios Kalophrenas, who executed London, British Library, Add. MS 14063 (fols. 64r–157v), Arundel MS 521, and Harley MS 5539 (fols. 1r–30v); and parts of Oxford, Bodleian Library, MS Auct. F.4.3; Paris, Bibliotheque nationale de France, MS Coisl. 178; and Vatican City, Biblioteca Apostolica Vaticana, MS Urb. gr. 160.[38] Kalophrenas's hand is a small-sized cursive script with inclination to the right. He uses medium to light brown ink for the text and pale red ink for the titles, initials, and chapter numbers. Distinctive letters include heart-shaped majuscule beta (fig. 7, lines 5 and 7 from the top and line 4 from the bottom), occasional tall and slim majuscule gamma (fig. 7, line 12), zeta with an elongated lower stroke that extends to the right (fig. 7, line 8), a different form of zeta which connects with the following vowel via a small loop (fig. 7, lines 10, 11, 13), majuscule lambda with the right stroke that descends below the line and ends with a small hook (fig. 7, line 1 and passim), phi with an angular left loop (fig. 7, passim), and ligature epsilon-iota with an elongated verti-

37. Alain Touwaide, *Les deux traités toxicologiques attribués à Dioscoride: La tradition manuscrite grecque; Édition critique du texte grec et traduction,* 2 vols. (Louvain-la-Neuve, 1981), 1:25 and 28 (unpublished PhD dissertation kept in the library of the Université de Louvain-la-Neuve). I thank Alain Touwaide for sending me copies of relevant pages from his dissertation.

38. Harlfinger, *Specimina griechischer Kopisten,* 69 and fig. 72. Harlfinger later questioned his identification and wrote that Kalophrenas might have executed only titles and initials in Marciana gr. XI,8 (*RGK,* 1A:58). I believe Harlfinger's original identification is correct, especially because Marciana gr. XI,8 has a scribal colophon with Kalophrenas's name. On the scribe Georgios Kalophrenas, see *PLP,* 5:160, no. 10736; *RGK,* 1A:58, no. 63 and 1C:fig. 63; 2A:52, no. 83; and 3A:57, no. 103. Also, see Kalophrenas's handwriting in the digitized images from London, British Library, Add. MS 14063 (fols. 64r–157v) and Harley MS 5539 (fols. 1r–30r) on the Library's website.

cal stroke that ends with a downward hook at the top (fig. 7, line 10). All paleographic features of Ballard 736's scribe are identical to those of Kalophrenas.[39]

Georgios Kalophrenas collaborated with Michael Apostoles in Marc. gr. 272 and Urb. gr. 160 and therefore belonged to Apostoles's circle and worked in his scriptorium, as was suggested by Alain Touwaide.[40] Apostoles (ca. 1420–after 1474) was a well-known writer and prolific copyist, who fled to Crete after the fall of Constantinople.[41] Apostoles often traveled to Italy and copied more than one hundred manuscripts commissioned by Cardinal Bessarion (ca. 1400–72, cardinal 1439–72) and other patrons.

DECORATION: The manuscript is not illuminated. Major initials are executed in pale red ink and are slightly pen-ornamented.

39. Marie Cronier dubbed the scribe of Ballard 736, Marc. gr. 272 (scribe I), and Vossian. gr. F.59 "*copiste* A" and argued against his identification as Kalophrenas; see Cronier, "La production de manuscrits," 466f. She contends that some forms of the letters and ligatures customary to Ballard 736's scribe (such as beta and phi-rho ligature) are not found in Kalophrenas's handwriting. True, these forms are not found in the one-folio reproduction in Harlfinger, *Specimina griechischer Kopisten,* fig. 72, but they can be found, for example, in Harley 5539 (fols. 1r–30v are copied by Kalophrenas). Harley 5539 is fully digitized and can be viewed on the website of the British Library.

40. Touwaide, *Les deux traités toxicologiques,* 28. Touwaide has identified another manuscript produced in Michael Apostoles's scriptorium, Venice, Biblioteca Nazionale Marciana, gr. 597 (coll. 661). Marie Cronier has added one more manuscript produced in the same scriptorium: San Lorenzo de El Escorial, Biblioteca del Real Monasterio, MS T.II.12; see Cronier, "La production de manuscrits," 467f.

41. On Michael Apostoles, see Vogel and Gardhausen, 305–10; Geanakoplos, *Greek Scholars in Venice,* 73–110; *RGK,* 1A:278 (with previous bibliography); *ODB,* 1:140f. On Cardinal Bessarion, see *RGK,* 1A:47f.; and 1C:fig. 41; *PLP,* 2:153-156, no. 2707; and *ODB,* 1:285 (with further bibliography).

MARGINALIA/GLOSSING/NOTES: Numerous non-scribal glosses in Greek and Latin in margins. In the top margin of fol. 1r there is a non-scribal note in light grayish-brown ink (late fifteenth- or sixteenth-century hand?). The note is an entry from Suda's *Lexicon* on Dioskorides: "Διοσκορίδης Ἀναζαρβεὺς ἰατρός, ὁ ἐπικληθεὶς Φοκᾶς (sic) διὰ τοὺς ἐπὶ τῆς ὄψεως φακοῦς (sic) συνῆν δὲ Κλεοπάτρᾳ ἐπὶ Ἀντωνίου. καὶ γέγραπται αὐτῷ βιβλία κδ′, τὰ πάντα ἰατρικὰ περὶ βοτανῶν" (Dioskorides of Anazarbos, physician, nicknamed Phakas because of warts on his face. He was [a physician] of Cleopatra in the time of Anthony. And he wrote twenty-four books on medicine and botany): Suda, *Lexicon,* entry 1206.[42] On the front cover there is a barely legible note in light brown ink with the date 1614: "Libro de Botanica | delli m<anoscritti?> | et Lodovi<co?> | S<igno>^{r} Conte" (Book on botany. From the manuscripts of Signore Count Lodovi<co>).[43] Under this note, there is a modern note in black ink: "Dioscoridis Opera graece."

COLOPHON: None.

BINDING: Limp parchment cover of natural color, with a flap over fore edge and one leather tie. According to Faye and Bond, the binding is original.[44]

ORIGIN AND PROVENANCE: The Boston Dioscorides was copied by Georgios Kalophrenas, who worked in Crete in the scriptorium of Michael Apostoles in the third quarter of

42. Published in *Suidae lexicon,* ed. Ada Adler, 4 vols., Lexicographi Graeci, 1.1–1.4 (Leipzig, 1928–35; repr. 2001). Suda mistakenly identified Dioskorides Pedanios of Anazarbos, who lived in the first century AD) as Dioskorides Phakas, a physician, who lived in the first century BC.

43. Lodovico is a usual Italian name; the last two letters, "-co," seem to have been erased. I thank Annaclara Cataldi Palau for her help with this Italian note.

44. Faye and Bond, 206.

the fifteenth century. This scriptorium had close ties with the circle of Italian Renaissance scholars around Cardinal Bessarion. Numerous Latin glosses in Ballard 736's margins indicate that the Boston Dioscorides was commissioned by an Italian patron. The early owner of the manuscript was a count Lodovi<co>, who left his ownership note with a date 1614 on the front cover.

The manuscript was purchased by the Boston Medical Library from J. Davis and G.M. Orioli, antiquarian book dealers, in June of 1945 with the funds bequeathed to the Library by William Norton Bullard (1853–1931), a prominent neurologist and avid collector of medical manuscripts, incunabula, and early books. In 1960 the Boston Medical Library merged with the Harvard Medical Library to create the Francis A. Countway Library of Medicine.

BIBLIOGRAPHY: Faye and Bond, 206, no. 39; Alain Touwaide, *Les deux traités toxicologiques attribués à Dioscoride: La tradition manuscrite grecque; Édition critique du texte grec et traduction* (Louvain-la-Neuve, 1981), 25 and 28 (unpublished PhD dissertation kept in the library of the Université de Louvain-la-Neuve); Marie Cronier, "La production de manuscrits scientifiques dans l'atelier de Michel Apostolis: L'example du *De materia medica* de Dioscoride," in *The Legacy of Bernard de Montfaucon: Three Hundred Years of Studies on Greek Handwriting; Proceedings of the Seventh International Colloquium of Greek Palaeography (Madrid-Salamanca, 15–20 September 2008,* ed. Antonio Bravo García and Inmaculada Pérez Martín, 2 vols., Bibliologia 31A (Turnhout, 2010), 1:463–72 and 2:879, pl. 1.

THE MASSACHUSETTS HISTORICAL SOCIETY

MS De Ricci 3

Nomokanon (of the type "πάνυ ὠφέλιμον καὶ πλουσιώτατον")
Greece, Mount Athos (?), dated 1575/1576

CONTENTS

1. fols. 1r–9v: List of contents (chapters 1–206). No title. Inc. (fol. 1r): α' Περὶ τοῦ χειρωτονίσαι (sic) παρ' ἐνορίας; Expl. (fol. 9v): σς' Περὶ πότε φυλάγουσιν τὰς τετραδοπαρασκευὰς ὅλου τοῦ χρόνου τοῦ ἐνιαυτοῦ. Τέλος τοῦ πίνακος.

Fol. 1or: originally blank. Note by a later hand (an invocation and prayer to the Apostles and Holy Fathers).

Fol. 1ov: originally blank; an ownership note in monocondyle (see below, MARGINALIA/GLOSSING/NOTES).

2. fols. 11r–15v: Prayer. Title (fol. 11r): Εὐχὴ συγχωριτικὴ (sic), ἥτις λέγεται παρὰ ἀρχιερέως ἢ καὶ πν(ευματ)ικοῦ π(ατ)ρ(ὸ)ς ἐπὶ τὸν μέλλοντα μεταλαβεῖν τῶν θείων καὶ φρικτῶν τοῦ Χ(ριστο)ῦ μυστηρίων. Inc. (fol. 11r): Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)έ, ὁ Θ(εὸ)ς ἡμῶν, Υἱὲ καὶ Λόγε τοῦ Θ(εο)ῦ … ; Expl. (fol. 15v): … νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Jacques Goar, *Εὐχολόγιον sive rituale Graecorum, complectens ritus et ordines divinae liturgiae,* 2nd ed. (Venice, 1730; repr. Graz, 1960), 536f.
3. fol. 16r–v: Prayer. Title (fol. 16r): Εὐχὴ εἰς πᾶσαν ἀρρωστίαν. Τοῦ Κ(υρίο)υ δεηθῶμεν. Inc. (fol. 16r): Δέσποτα Παντοκράτορ, ἰατρὲ ψυχῶν καὶ σωμάτων … ; Expl. (fol. 16v): … νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Spyridon Zerbos, *Εὐχολόγιον τὸ μέγα*

περιέχον τὰς τῶν ἑπτὰ μυστηρίων ἀκολουθίας, 3rd ed. (Venice, 1869), 231.

86 4. fols. 16r–94r: *Nomokanon*. Title (fol. 16r): Ἑρμηνία (sic), εἰς ἐξομολόγησιν εἰς πν(ευματ)ικὸν π(ατέ)ρα, πάν(υ) ὀφελημωτάτη (sic). Inc. (fol. 16r): Ὁ δεχόμενος τοὺς λογισμοὺς τῶν ἀν(θρώπ)ων … ; Expl. (fol. 94r): … ἤγουν δὲν κρατοῦν τὸ προσφάγιον. Алексей Павлов, *Номоканон при Большом Требнике*/Aleksei Pavlov, *Nomokanon pri bol'shom trebnike* (Moscow, 1897).

Fol. 94v: originally blank. Notes by later hands (see below, MARGINALIA/GLOSSING/NOTES).

PHYSICAL DESCRIPTION: Paper, fols. 94 (not foliated), one paper fly-leaf at the beginning of the manuscript; 153 x 105–108 mm. (one col.; written surface 110 x 60–65 mm.). Written in 14–16 lines, interlinear space 8 mm. Ruling (Leroy D 24D1) is on each verso and barely visible. Thirteen quires; collation: 1^{8} 2^{2} (a union) 3^{6} (a ternion) $4–12^{8}$ 13^{6} (-7, 8, no loss of text). Quires are not signed. Paper is medium thick, brownish, of average quality. There are two watermarks: an "anchor in a circle" with a six-ray star on top and an "anchor in a circle" with a trefoil on top and letters C and A (?) below the circle. Such watermarks were very common in the second half of the sixteenth century. The chain lines are vertical, 28–29 mm. apart. There are 17 laid lines in 20 mm. The fly-leaf has a watermark with lettering "C & I HONIG;" above these letters was a crown, which has been almost entirely cropped. Paper with such watermarks was produced in the former Austro-Hungarian Empire from the end of the eighteenth century through the first half of the nineteenth. A close variant of the MHS manuscript's fly-leaf watermark is dated 1798.[45]

45. Georg Eineder, *The Ancient Paper-Mills of the Former Austro-Hungarian Empire and Their Watermarks* (Hilversum, 1960), pl. 380, no. 1510.

SCRIPT: One scribe, anonymous, whose script is a medium-size ordinary monastic *Gebrauchsschrift* of the second half of the sixteenth century (fig. 8). There are many abbreviations. Ink is black, and the titles, initials, chapter numbers, and some punctuation are in bright red ink.

DECORATION: There is one rectangular headpiece on fol. 17r at the beginning of the *Nomokanon*. It was executed by the scribe himself with red and black ink. The field of the headpiece is filled with chain-like interlace (fig. 8). There are also a few narrow headbands at the beginning of the prayers, division bars, and asterisks. Initials are written in red ink; a few initials are slightly pen-ornamented.

COLOPHON: Scribal, on fol. 94r: Χ(ριστ)ῷ τῷ τελειοῦντι δόξα | καὶ χάρις.Ἔτους ,ζπδ' | ἰν(δικτιῶ)νος μηνὶ (Glory and praise to Christ. In the year AM 7084 = AD 1575/1576).[46]

MARGINALIA/GLOSSING/NOTES: On fol. 10v there is a monocondyle by an owner of the manuscript: ετοῦτο τὸ νομοκανονᾶν ἡπὰ - | ρχι τοῦ ταπ(ι)ν(οῦ) μ(ητ)ροπωλῆ -| του γραιβεν(ῶν) <…> | και οπιος θέλει <…> (This *Nomokanon* belongs to the humble metropolitan of Grevena <…>, and whoever wants <to take this book … >).[47]

46. The scribe left blank spaces for the indiction and the month.

47. This is a diplomatic transcription of the monocondyle. The last sentence of the monocondyle is not finished; the wording implies a threat of a condemnation to anyone who might want to take the manuscript from a monastery. I thank Charalambos Dendrinos for helping me to decipher the name of the Metropolis, Grevena. I was not able to decipher the name of the metropolitan. None of the names of the metropolitans of Grevena from 1623 to 1950 matches the name in the monocondyle. I thank Maria Litina for compiling the list of recorded names of incumbents of the Metropolis of Grevena.

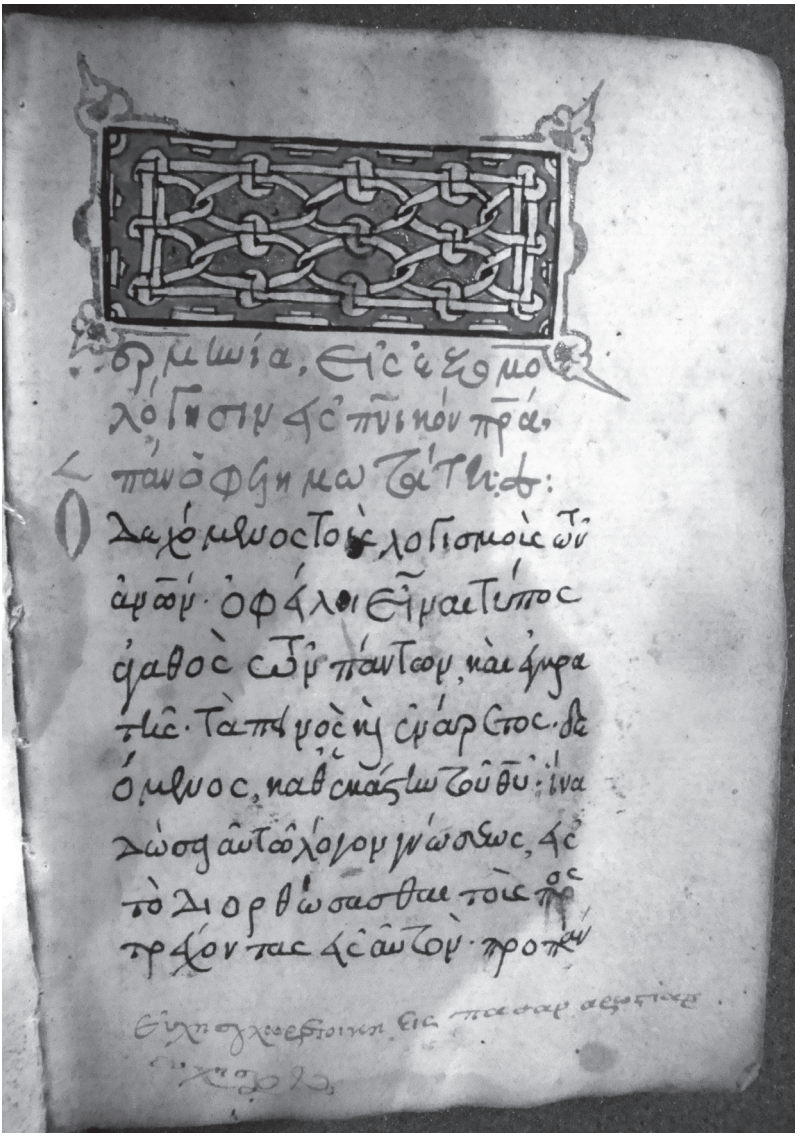

Figure 8.

Boston, Massachusetts, The Massachusetts Historical Society
MS De Ricci 3, fol. 17r
(By permission of The Massachusetts Historical Society)

BINDING: The manuscript does not have a binding and is covered with a bifolium of thin plain brownish modern paper without a watermark. There is a blind-stamp of the Library of the Massachusetts Historical Society on the front cover, and the words "GREEK MS." written in dark brown ink. The fly-leaf has a watermark that indicates the end of the eighteenth or beginning of the nineteenth century for this stock of paper. Almost certainly the manuscript was rebound at that time, but the binding is lost.

ORIGIN AND PROVENANCE: The *Nomokanon* was copied in 1575/1576, and between these dates and 1623 (see footnote 47) it belonged to a metropolitan of Grevena, a town and municipality in Western Macedonia in Greece. The metropolitan might have been the original owner and commissioner of the manuscript. According to a note written on the fly-leaf, the manuscript was "made in a Greek monastery of Mount Athos … . Obtained from a monk of that monastery and presented by Rev. Thomas Hall of Leghorn, 1816."[48]

BIBLIOGRAPHY: De Ricci, 1:937 (MS 3).

48. Other information in this note concerns the content of the manuscript ("A Volume of Confessions"), which is inaccurate, and the date ("written in the Greek character [sic] used in the time of Constantine X [sic] VII? [sic] Porphyrogenitus about A.D. 1000"), which is well off the mark. The monk was apparently a good salesman!

PROVIDENCE, RHODE ISLAND
BROWN UNIVERSITY, JOHN HAY LIBRARY

MS Greek 1[49]

Lectionary of the Gospels [Gregory–Aland *l* 955]
s.xi^{2}

CONTENTS

1. fols. 1r–42r: Readings from the Gospel of John (daily). Cf. Gregory, *Textkritik,* 344–47.
2. fols. 42r–65v: Readings from the Gospel of Matthew (Saturday and Sunday only). Cf. Gregory, *Textkritik,* 347–53.
3. fols. 65v–91v: Readings from the Gospel of Luke (Saturday and Sunday only). Lacuna between fols. 88v and 89r: Expl. mut.: … καὶ ἔθυσεν ὁ πατήρ σου τὸν// (Luke, 15:27); Inc. mut.: //ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ … (Luke, 21:36). Cf. Gregory, *Textkritik,* 353–61.
4. fols. 91v–93v: Readings for the Vigils (Παννυχίδες). Cf. Gregory, *Textkritik,* 361.
5. fols. 93v–106r: Readings for Lent (Νηστεῖαι). Cf. Gregory, *Textkritik,* 361f.
6. fols. 106r–127r: Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς). Cf. Gregory, *Textkritik,* 362.
7. fols. 127r–147v: The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik,* 363.

49. Formerly MS 1200? B47.

8. fols. 147v–163v: Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι). Cf. Gregory, *Textkritik*, 363.
9. fols. 163v–231v: The Menologion. Cf. Gregory, *Textkritik*, 365–86.
10. fols. 231v–236r: Eleven morning Resurrection readings (Ἑωθινά). Cf. Gregory, *Textkritik*, 364.
11. fols. 236r–237v: Ἀναγινωσκόμενα.

Fol. 238r: originally blank; notes by a sixteenth(?)-century hand on the Morning Resurrection readings.
Fol. 238v: blank.

PHYSICAL DESCRIPTION: Parchment, fols. 238, one loose and mutilated paper fly-leaf at the end of the manuscript, 270–275 x 215–221 mm., several folios at the beginning were cropped to 265 x 205 mm., (two cols.; written surface: 203 x 152 [65 + 22 + 65] mm.). Written in 24 lines; interlinear space varies, 7.5–10 mm. Ruling patterns are Leroy 34C2 and C 34C2 (ruling system is Leroy 1); the ruling was made with a thick point that made deep impressions. Thirty quires; collation: $1–11^{8}$ 12^{8} (-1, with loss of text) $13–29^{8}$ 30^{8} (-7, no loss of text). Quire signatures were cropped during binding. Parchment is of average quality, thick and medium thick, warped, smooth, creamy-white (flesh side) and yellow (hair side). There are wax stains throughout. The manuscript shows signs of heavy use (loose folios; flaked ink, especially on the flesh side; general soiling). There are several small holes (worms?) on the first and the last folios of the manuscript. The paper fly-leaf has no watermark; a countermark is a trefoil with letters Ab (no equivalent is found).

SCRIPT: One scribe, anonymous. His script is medium-sized *Perlschrift* minuscule, which was commonly used for lectionaries during the eleventh century (fig. 9). The script is rounded, uniform, and with a slight inclination to the right. The scribe displays a professional and controlled script. Zeta and phi are noticeably enlarged. Ink is light

Figure 9.

Providence, Rhode Island
Brown University, John Hay Library, MS Greek 1, fol. 54v, detail
(By permission of the John Hay Library)

brown and medium brown, and the pen is medium-thick. Titles are written in small Alexandrian majuscules in magenta ink. Ekphonetic notation is in magenta ink throughout the manuscript.

The script is very similar to that in many manuscripts dated or attributed to the second half of the eleventh century—for example, Mount Sinai, Monastery of St. Catherine, MS gr. 512 (copied by the monk Euthymios ca. 1055); Vatican City, Biblioteca Apostolica Vaticana, MS Vat. gr. 463 (copied by the monk Symeon in 1062); and Cambridge, Mass., Houghton Library, MS Typ 743 (copied for the Metropolitan of Neokaisareia Gregorios in the last quarter of the eleventh century).[50]

DECORATION: The only decoration is a narrow rectangular headpiece (10 x 65 mm.) on fol. 1r. It was executed by the scribe himself with the same ink he used for the text. The headpiece is divided into six squares; each square is divided into four triangles, two of which are filled with red pigment. Initials are slightly pen-ornamented in magenta ink.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: There are several non-scribal (sixteenth-century?) lection notes in the margins in charcoal ink. The same hand re-inked flaked text on fol. 1r and wrote notes on the morning Resurrection readings on fol. 238r. A note on fol. 91v (bottom margin) is almost illegible (prayers?). There is an ownership note on fol. 110v,

50. On codex Sinait. gr. 512, see *Specimina sinaitica: Die datierten griechischen Handschriften des Katharinen-Klosters auf dem Berge Sinai 9. bis 12. Jahrhundert,* ed. Dieter Harlfinger, Diether Roderich Reinsch, and Joseph A. M. Sonderkamp (Berlin, 1983), 31f., cat. no. 14 and figs. 64–68; on codex Vat. gr. 463, see *RGK,* 3A:207, cat. no. 590 (with previous bibliography) and 3C:pl. 328; on codex Typ 743, see Kavrus-Hoffmann, "Catalogue … Part V.3," 80–92 and fig. 14.

which is written in sloppy cursive and is not possible to date. It is written in light beige ink with many iotacisms: "ετωυτω ευαγγεληω υνη τ(ῆς) μονης <Μεταμορφώσεως?> Μεγαλου Σ(ωτη)ρ(ο)ς καὶ ὡστηος το πᾶρον να εχη τὴν αρὰν των τρηακοσιον δεκα και οκτω θεοφορον πατερον"[51] (This Gospel [manuscript] belongs to the <Metamorphosis?> Monastery of the Great Savior, and whoever [takes] this [book] will encounter the wrath of three hundred and eighteen divine Fathers). The location of this monastery is unknown. It could possibly be the Meteora Metamorphosis Monastery in Thessaly; also possible is the Metamorphosis Monastery of the Savior in Ioannina.

BINDING: The binding is Greek, probably of the sixteenth or seventeenth century; light-brown leather over nine-millimeter-thick oak grooved boards without pastedowns; boards are quite rough on the inside. Both covers are blind-stamped with triple fillets and rosettes; on the front cover the rosettes in the inner field form a cross.[52] Only one of two metal pegs remains on the front cover fore edge, and two leather anchors for the clasps on the back cover survive as well (clasps are missing). The manuscript is sewn at four stations. The leather is worn; the top portion of the spine and the end bands are missing. The covers are entirely separated from the manuscript.

ORIGIN AND PROVENANCE: The manuscript was copied in *Perlschrift* minuscule very similar to that in many manuscripts produced in the second half of the eleventh cen-

51. This is a diplomatic transcription.

52. See, for example, similar bindings from Northern Greece in Konstantinos Choulis, "Further Notes on the Bindings and Rebindings of the Manuscripts from the Monastery of St. John Prodromos at Serres (Northern Greece): A Preliminary Study," in *The Legacy of Bernard de Montfaucon,* 1:377–93 and 2:845–56.

tury (discussed earlier in the SCRIPT section). The modest quality of the execution probably indicates a monastic origin of the manuscript, but it does not display any regional particularity.

The Baptist missionaries A.N. Arnold and Horace T. Love found this manuscript in the library of the Greek Mission in Athens in 1845. Arnold brought the manuscript to the United States in 1854 and presented it to his alma mater, Brown University, on May 20, 1863.[53]

BIBLIOGRAPHY: De Ricci, 2:2140 (no. 1; attributes MS to s. xii); Clark, 15f. (MS Gr. 1; attributes MS to s. xiii; with previous bibliography).

MS Greek 2[54]

Panegyrikon,[55] beginning and end missing
s. xvi^{ex}–xvii^{1}

CONTENTS[56]

Fols. 1r–14v are missing.

53. The provenance information is taken from Clark, 15.

54. Formerly MS GREEK 2 (RARE).

55. A Panegyrikon is a collection of patristic homilies arranged in the liturgical order to be read during the services on particular feasts. Brown University's Panegyrikon is of the Type A, i.e. it contains a collection of homilies for the entire year. On panegyrika, see Albert Ehrhard, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche von den Anfängen bis zum Ende des 16. Jahrhunderts*, vol. 1, *Die Überlieferung,* 3 vols., Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 50–52, (Leipzig, 1937–52), 2:1–241.

56. A partial list of contents with *incipits* (Chrysostom's homilies only) is in Robert E. Carter, *Codices Chrysostomici graeci*, 3, *Codices Americae et Europae occidentalis*, Documents, études et répertoires publiés par l'Institut de recherche et d'histoire des textes 15 (Paris, 1970), 27f.

1. fols. 15r–18r: **Philotheos Kokkinos**, patriarch of Constantinople, *Oratio in exaltationem crucis* (On the Exaltation
96 of the Cross), beginning missing.[57] Inc. mut. (fol. 15r): // τοὺς ἀνεκάλεσε. Τὸ ξύλον τοῦ παραδείσου … ; Expl. (fol. 18r): … Σὺν τῷ ἀνάρχῳ αὐτοῦ Π(ατ)ρὶ, καὶ τῷ ζωοποιῷ Πν(εύματ)ι, νῦν καὶ ἀεὶ … .[58] *PG,* 154:720–29. Not in *CPG.*
2. fols. 18v–29r: **Andreas of Crete**, *In exaltationem sancti crucis* 1 (On the Exaltation of the Cross, homily 1).[59] Title (fol. 18v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἀνδρέου Κρήτης τοῦ Ἱεροσολυμίτου. <Λ>όγος εἰς τὴν παγκόσμιον Ὕψωσιν τοῦ τιμίου καὶ ζωοποιοῦ Στ(αυ)ροῦ. Inc. (fol. 18v): Στ(αυ)ροῦ πανήγυριν ἄ<γομεν, καὶ τὸ τῆς ἐ>κκλησίας ἅπαν … ;[60] Expl. (fol. 29r): … Σὺ εἶ Θ(εὸ)ς μόνος. Καὶ Σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Π(ατ)ρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πν(εύματ)ι, νῦν καὶ ἀεὶ … . *PG,* 97:1017–36; *CPG,* no. 8179.
3. fols. 29r–41r**: John Chrysostom**, *In diem natalem Christi* (On the Nativity) [Dub.]. Title (fol. 29r): Εἰς τὴν γέννησιν τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ. Inc. (fol. 29r): Παράδοξον μυστήριον καὶ ξένον βλέπω … ; Expl. (fol. 41r): … Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 56:385–94. Not in *CPG.*
4. fols. 41r–50r: **John Chrysostom**, *In diem natalem Domini nostri Jesu Christi* (On the Nativity) [Sp.; probably by

57. On Philotheos Kokkinos, patriarch of Constantinople, see *ODB,* 3:1662 (with bibliography).

58. Here and hereafter "νῦν καὶ ἀεὶ … ." is an abbreviation for "νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν."

59. On Andreas of Crete, see *ODB,* 1:92f.; *Patrology: The Eastern Fathers from the Council of Chalcedon (451) to John of Damascus († 750),* ed. Angelo di Berardino, English trans. by Adrian Walford (Cambridge, 2006), 161–63.

60. Text is damaged by a water stain, which made a hole in the paper.

a Cappadocian author and not by John Chrysostom[61]]. Title (fol. 41r): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Εἰς τὴν γέννησιν τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ. Inc. (fol. 41r): Ὁπόταν ἀπὸ χειμῶνος κρυεροῦ … ; Expl. (fol. 50r): … Αὐτῷ γὰρ πρέπει ἡ δόξα. Εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 61:763–68; *CPG,* no. 4657.

5. fols. 50r–61r: *In sancta Theophania* (On the Epiphany). Title (fol. 50r): Εἰς τὰ ἅγια Θεοφάνια (sic) τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ. Inc. (fol. 50r): Ἡ γινομένη οἰκονομία τοῦ ἀγαθοῦ καὶ φιλανθρώπου Θ(εο)ῦ ἡμῶν πρὸς τὸν ἄν(θρωπ)ον … ; Expl. (fol. 61r): … Σὺν τῷ ἀνάρχῳ αὐτοῦ Π(ατ)ρὶ, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ αὐτοῦ Πν(εύματ)ι, νῦν καὶ ἀεὶ … .[62]
6. fols. 61r–70r: **Gregory of Antioch**, *In sancta Theophania* 1 (On the Epiphany, homily 1; ascribed in the manuscript to Gregory Thaumaturgus).[63] Title (fol. 61r): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Γρηγορίου ἐπισκόπου Νεοκαισαρείας τοῦ Θαυματουργοῦ. Λόγος εἰς τὰ ἅγια Θεοφάνεια. Inc. (fol. 61r): Ἄνδρες φιλόχριστοι καὶ φιλάδελφοι … ; Expl. (fol. 70r): … Σὺν τῷ παναγίῳ καὶ ζωοποιῷ Πν(εύματ)ι, νῦν καὶ ἀεὶ … . *PG,* 10:1177–89; *CPG,* no. 7385.
7. fols. 70r–80r: **John Chrysostom**, *In sanctum Ioannem praecursorem* (On St. John the Baptist) [Sp.]. Title (fol. 70r): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Εἰς τὸν ἅγιον Ἰωάννην τὸν Πρόδρομον. Inc. (fol. 70r): Ἰωάννου τοῦ Βαπτιστοῦ πανήγυριν ἄγωμεν … ; Expl.

61. This remark is taken from *Thesaurus linguae graecae: A Digital Library of Greek Literature,* http://www.tlg.uci.edu.

62. Author of this homily is not identified. The homily is not found in *CPG* or *IPG.*

63. On this homily, see J. Neville Birdsall, "Gregory of Antioch: *Homilia in S. Theophania (CPG 7385):* Gleanings of Text and Theme," *Journal of Theological Studies,* n.s. 60 (2009): 531–37. On Gregory of Antioch, see *Patrology,* 296f.

(fol. 80r): … Ἅμα σὺν τῷ Π(ατ)ρὶ καὶ τῷ παναγίῳ καὶ ζωοποιῷ αὐτοῦ Πν(εύματ)ι, νῦν καὶ ἀεὶ … . *PG*, 50:801–
98 6; *CPG*, no. 4521.

8. fols. 80v–86v: **John Chrysostom**, *In publicanum et pharisaeum* (On the Publican and Pharisee) [Sp.]. Title (fol. 80v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Λόγος εἰς τὴν παραβολὴν τοῦ τελώνου καὶ τοῦ φαρισαίου. Καὶ περὶ ταπεινοφροσύνης καὶ προσευχῆς. Inc. (fol. 80v): Καθὼς ὅταν συνδράμουσι σύγνεφοι (sic) … ; Expl. (fol. 86v): … ᾧ πρέπει πᾶσα δόξα, τιμὴ καὶ προσκύνησις, νῦν καὶ ἀεὶ … . Henry Savile, *En hagiois patros hemon Ioannou Archiepiskopou Konstantinoupoleos tou Chrysostomou …* , 8 vols. (Eton, 1610–13), 5:261–64; *CPG*, no. 4716.
9. fols. 86v–98v: **John Chrysostom**, *In parabolam de filio prodigo* (On the Parable of the Prodigal Son) [Sp.]. Title (fol. 86v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Λόγος εἰς τὸν ἄσωτον υἱόν. Inc. (fol. 86v): Πάντοτε μὲν τ(ὴν) φιλαν(θρωπ)ίαν τοῦ Θ(εο)ῦ … ; Expl. (fol. 98v): … Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κ(υρίο)υ, ᾧ ἡ δόξα καὶ τὸ κράτος, νῦν καὶ ἀεὶ … . *PG*, 59:515–22; *CPG*, no. 4577.
10. fols. 98r–105r: *On the Presentation in the Temple (Hypapante)*. Title (fol. 98r): Εἰς τὴν Ὑπαπαντὴν τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ. Inc. (fol. 98r): Πᾶσα δεσποτικὴ ἑορτὴ καὶ πανήγυρις ἀδελφοί μου … ; Expl. (fol. 105r): … ᾧ πρέπει πᾶσα τιμὴ καὶ προσκύνησις εἰς τοὺς αἰῶνας. Ἀμήν.[64]
11. fols. 105r–122r: **John Chrysostom**, *In adorationem venerandae crucis* (On the Veneration of the Cross) [Sp.]. Title (fol. 105r): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου.

64. The author of this homily is not identified. The homily is not found in *CPG* or *IPG*.

Εἰς τὴν προσκύνησιν τοῦ τιμίου ξύλου. Inc. (fol. 105r): Ἄσμα καινὸν ἄς ψάλλωμεν ἀδελφοὶ … ; Expl. (fol. 122r): … ἅμα τῷ παναγίῳ καὶ ζωοποιῷ Πν(εύματ)ι, νῦν καὶ ἀεὶ … . *PG,* 62: 747–54; *CPG,* no. 4672.

12. fols. 122v–130r: **John Chrysostom**, *In annuntiationem sanctissimae deiparae* (On the Annunciation) [Sp.]. Title (fol. 122v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Εἰς τὸν εὐαγγελισμὸν τῆς ὑπεραγίας Θ(εοτόκ)ου. Inc. (fol. 122v): Βασιλικῶν ἀδελφοὶ μυστηρίων ἑορτὴν … ; Expl. (fol. 130r): … ὅτι αὐτῷ πρέπει δόξα εἰς τοὺς αἰῶνας. Ἀμήν. *PG,* 60:755–60; *CPG,* no. 4628.
13. fols. 130r–137r: *Enkomion in annuntiationem sanctissimae deiparae* (Enkomion on the Annunciation). Title (fol. 137v):Ἐγκώμιον εἰς τὸν εὐαγγελισμὸν τῆς ὑπεραγίας δεσποίνης ἡμῶν Θ(εοτόκ)ου. Inc. (fol. 137v): Τῇ δεσπόνῃ (sic) μοῦ τὸν πόθον ἀποδιδοὺς … ; Expl. (fol. 146v): … καὶ σὲ μεγαλύνομεν. Εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.[65]
14. fols. 137v–146v: **John Chrysostom**, *In Lazarum* (On Lazarus, homily 1) [Sp.]. Title (fol. 137v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Εἰς τὸν δίκαιον Λάζαρον. Inc. (fol. 137v): Πᾶσα μὲν ἐν Θ(ε)ῷ διδασκαλία ἔχει … ; Expl. (fol. 146v): … τὸν λόγον τῆς πανηγύρεως. Ἐν Χ(ριστ)ῷ Ἰ(ησο)ῦ τῷ Κ(υρί)ῳ ἡμῶν, ᾧ ἡ δόξα, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 62: 771–76; *CPG,* no. 4680.
15. fols. 146v–157r: **John Chrysostom**, *In ramos palmarum* (On Palm Sunday) [Sp.]. Title (fol. 146v): Τοῦ

65. The author of this homily is not identified. The homily is not found in *CPG* or *IPG.* A facsimile of the entire homily is published in Morton Smith, "A Byzantine Panegyric Collection with an Unknown Homily for the Annunciation," *Greek, Roman and Byzantine Studies* 2 (1959): 137–55 at 148–155.

ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Εἰς τὰ
100 βαΐα. Inc. (fol. 146v): Τοσαύτης (?) δεσποτικῆς ἑορτῆς προλάμπουσι τὰ χαρίσματα … ; Expl. (fol. 157r): … Αὐτῷ ἡ δόξα καὶ τὸ κράτος, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 61:715–20; *CPG,* no. 4643.

16. fols. 157r–186r: **Ephrem the Syrian**, *In pulcherrimum Ioseph* (On the Most Virtuous Joseph. Read on the Monday of Holy Week).[66] Title (fol. 157r): Τοῦ μακαρίου Ἐφραίμ. Λόγος εἰς τὸν πάγκαλον Ἰωσὴφ καὶ περὶ σωφροσύνης. Inc. (fol. 157r): Ὁ Θ(εὸ)ς τοῦ Ἀβραὰμ … ; Expl. (fol. 186r): … δόξαν ἀναπέμπομεν τῷ Π(ατρ)ὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πν(εύματ)ι, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Konstantinos G. Phrantzoles, *Ὁσίου Ἐφραίμ τοῦ Σύρου ἔργα*, 7 vols. (Thessalonica, 1988–98), 7:260–300; *CPG,* no. 3938.
17. fols. 186r–201v: **John Chrysostom**, *De paenitentia 3* (On Repentance, homily 3). Title (fol. 186r): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. <Λ>όγος περὶ μετανοίας καὶ εἰς τὰς δέκα παρθένους. Inc. (fol. 186r): Ἆρα γε γινώσηστε (sic) πόθεν … ; Expl. (fol. 201v): … χάριτι καὶ φιλανθρωπίᾳ τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ, μεθ᾽ οὗ τῷ Π(ατ)ρὶ δόξα ἅμα τῷ ἁγίῳ Πν(εύματ)ι, νῦν καὶ ἀεὶ … . *PG,* 49:291–300; *CPG,* no. 4333.
18. fols. 201v–220r: **John Chrysostom**, *In mulierem unguentiferam* (On the Anointing. Read on the Wednesday of Holy Week) [Sp.]. Title (fol. 201v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰω(άν)νου τοῦ Χρυσοστόμου. Εἰς τὴν γυναίκα τὴν ἁμαρτωλὸν τὴν ἀλείψασαν τὸν Κ(ύρι)ον μὲ μύρον καὶ εἰς τὸν φαρισαῖον. Inc. (fol. 201v): Ἀρκετῶς ἡμᾶς πρώτερον (sic) … ; Expl. (fol. 220r): … τῷ αἴροντι τὴν ἁμαρτίαν τοῦ κόσμου, αὐτῷ ἡ δόξα καὶ τὸ κράτος καὶ

66. On Ephrem the Syrian (a.k.a Ephraem Graecus), see *Patrology,* 439–43.

ἡ τιμὴὴ καὶ ἡ προσκύνησις. Σὺν τῷ Π(ατ)ρὶ καὶ τῷ ἁγίῳ Πν(εύματ)ι, νῦν καὶ ἀεὶ … .[67]

19. fols. 220v–223v: **John Chrysostom**, *In proditionem Iudae* (On the Betrayal of Judas) [Sp.]. Title (fol. 220v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Εἰς τὴν προδοσίαν τοῦ Ἰούδα, καὶ εἰς τὸ πάθος τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ. Inc. (fol. 220v): Στυγνὴν τὴν ἐκκλησίαν βλέπω … ; Expl. (fol. 223v): … καὶ ὅλους τοὺς καλεῖ πρὸς τὸν παράδεισον. Αὐτῷ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν. *PG,* 61:687–90; *CPG,* no. 4635. 101
20. fols. 224r–231r: **John Chrysostom**, *In passionem Domini* (On the Passion of Christ). Title (fol. 224r): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰω(άν)νου τοῦ Χρυσοστόμου. Τῇ ἁγίᾳ καὶ μεγάλῃ Παρασκευῇ. Εἰς τὸ ἅγιον πάθος τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ. Inc. (fol. 224r): Τὸ χρέος τοῦ ἐχθεσινοῦ ταξίματος … ; Expl. (fol. 231r): … κληρονόμους τῆς βασιλείας αὐτοῦ. Αὐτῷ γὰρ πρέπει τιμὴ καὶ προσκύνησις, σὺν τῷ ἀνάρχῳ αὐτοῦ Π(ατ)ρὶ. Καὶ τῷ παναγίῳ καὶ ζωοποιῷ αὐτοῦ Πν(εύματ)ι, νῦν καὶ ἀεὶ … .[68]
21. fols. 231r–239r: **Pseudo-Eusebios of Alexandria**, *De Domini resurrectione* (On the Resurrection, homily 18; ascribed in the manuscript to John Chrysostom).[69] Title (fol. 231r): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰω(άν)νου τοῦ Χρυσοστόμου. Εἰς τὴν τριήμερον Ἀνάστασιν τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ. Inc. (fol. 231r): Ἀνέστη τῇ τρίτῃ ἡμέρᾳ ὁ Κ(ύριο)ς ἡμῶν Ἰ(ησοῦ)ς Χ(ριστό)ς, … ; Expl. (fol. 239r): … χάριτι καὶ φιλαν(θρωπ)ίᾳ τοῦ

67. In *CPG,* no. 4863 the reference for this homily is given to the Brown University manuscript as the only source of this text.

68. In *CPG,* no. 5052 the reference for this homily is given to the Brown University manuscript as the only source of this text.

69. On Eusebios of Alexandria and Pseudo-Eusebios of Alexandria, see *Patrology*, 342f.

Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ· ᾧ ἡ δόξα καὶ τὸ κράτος νῦν καὶ ἀεὶ … . *PG,* 61:733–38; *CPG,* no. 5527.

102 22. fols. 239v–249v: **Proklos**, bishop of Constantinople, *In sanctum apostolum Thomam* (On St. Thomas the Apostle, homily 33; ascribed in the manuscript to John Chrysostom).[70] Title (fol. 239v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰω(άν)νου τοῦ Χρυσοστόμου. Λόγος εἰς τ(ὴν) ἀπιστίαν τοῦ Θωμᾶ, καὶ εἰς πίστιν αὐτοῦ. Inc. (fol. 239v): Ἦλθα ἵνα ἀποδώσω τὸ χρέος … ; Expl. (fol. 249v): … τοῦ ἀληθινοῦ Θ(εο)ῦ ἡμῶν, ᾧ ἡ δόξα καὶ τὸ κράτος, ἅμα τῷ Π(ατ)ρὶ καὶ τῷ παναγίῳ Πν(εύματ)ι, νῦν καὶ ἀεὶ … . *PG,* 59:681–88; *CPG,* no. 5832.

23. fols. 249v–257r: **John XIV Kalekas**, patriarch of Constantinople (1334–47), *On the Sunday of the Unguent-Bearing Women*. Title (fol. 249v): Κυριακὴ τῶν μυροφόρων. Inc. (fol. 249v): Καὶ ἡ παροῦσα κυριακή, καὶ ἁγία ἡμέρα … ; Expl. (fol. 283v): … τύχοιμεν πάντες, ἐν αὐτῷ Χ(ριστ)ῷ τῷ Θ(ε)ῷ ἡμῶν ᾧ ἡ δόξα καὶ τὸ κράτος, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Not published.[71]

24. fols. 257r–269r: **John XIV Kalekas**, patriarch of Constantinople (1334–47), *On the Sunday of the Paralytic*. Title (fol. 257r): Κυριακὴ τοῦ παραλύτου. Inc. (fol. 257r): Πολλῶν καὶ μεγάλων κακῶν … ; Expl. (fol. 269r): … θέλει ἀξιώσειν, ὅτι αὐτῷ πρέπει δόξα καὶ κράτος τῷ ἀληθινῷ Χ(ριστ)ῷ τῷ Θ(ε)ῷ καὶ Σ(ωτῆ)ρι ἡμῶν, νῦν καὶ ἀεὶ … . Not published.[72]

70. On Proklos, bishop of Constantinople, see *ODB,* 3:1729.

71. This homily is not listed in *CPG* or *IPG.* The identical homily is found in a fifteenth-century codex: Lesbos, Leimonos Monastery, MS 149 (fols. 37v–44r), where the author of the homily is identified as John Kalekas. See the contents of the Leimonos manuscript at http://84.205.233.134/library/xeirografa_en.php. On John XIV Kalekas, patriarch of Constantinople (1334–1347), see *ODB,* 2:1055f.

72. This homily is not listed in *CPG* or *IPG.* The identical homily is found in codex Leimonos 149 (fols. 44r–51v), where the author of this homily is identified as John Kalekas.

25. fols. 269r–283r: **John XIV Kalekas**, patriarch of Constantinople (?), *On the Sunday of the Samaritan Woman*. Title (fol. 269r): Κυριακὴ τῆς Σαμαρίτιδος. Inc. (fol. 269r): Καὶ τὴν σήμερον ἡμέραν ἀναβλύζει εἰς ἡμᾶς, ἡ πηγὴ τῶν εὐαγγελικῶν φρεάτων … ; Expl. (fol. 283r): … καὶ νὰ ἐλευθερωθοῦμεν ἐκ τῶν κακῶν τοῦ κόσμου τούτου, καὶ νὰ ἐπιτύχωμεν σ(ωτη)ρίας, χάριτι τοῦ ἀληθινοῦ καὶ Σ(ωτῆ)ρ(ο)ς Χ(ριστο)ῦ ᾧ πρέπει πᾶσα δόξα, εἰς τοὺς αἰῶνας. Ἀμήν. Not published.[73]
26. fols. 283v–287v: **John Chrysostom**, *In mediam pentecosten* (On the Mid-Pentecost) [Sp.]. Title (fol. 283v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰωάννου τοῦ Χρυσοστόμου. Εἰς τὴν Μεσοπεντηκοστήν. Inc. (fol. 283v): Ὅπου καὶ ἐὰν ὁ δεσπότης πορεύεται … ; Expl. (fol. 287v): … ἀπὸ τῆς παραβάσεως τοῦ Ἀδάμ. Αὐτῷ πρέπει ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν. *PG,* 61:741–44; *CPG,* no. 4652.
27. fols. 287v–289v: **John Chrysostom**, *In laudem sancti Ioannis theologi* 1 (On St. John the Theologian, homily 1) [Sp.]. Title (fol. 287v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου τοῦ Χρυσοστόμου. Ἐγκώμιον εἰς τὸν ἅγιον Ἰωάννην τὸν Θεολόγον. Inc. (fol. 287v): Συνεκάλεσεν ἡμᾶς, ἀγαπητοὶ … ; Expl. (fol. 289v): … βαπτισθέντες εἰς Π(ατέ)ρα καὶ Υἱὸν καὶ ἅγιον Πν(εῦμ)α, ᾧ πρέπει ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν. *PG,* 61:719–20; *CPG,* no. 4644.
28. fols. 290r–299r: *On the Sunday of the Blind Man*. Title (fol. 290r): Κυριακὴ τοῦ τυφλοῦ. Inc. (fol. 290r): Τοῦ Κ(υρίο)υ καὶ Σ(ωτῆ)ρ(ο)ς ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ διδάσκοντος τοὺς Ἰουδαίους … ; Expl. (fol. 299r): … πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλαν(θρωπ)ίᾳ τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ· μεθ' οὗ τῷ Π(ατ)ρὶ, ἅμα τῷ ἁγίῳ

73. This homily is not listed in *CPG* or *IPG.* The identical homily is found in codex Leimonos 149 (fols. 52r–60v), where the author of the homily is identified as "most blessed patriarch of Constantinople, New Rome, *kyr* Ioannes." The wording of this identification is very similar to those of John Kalekas in previous homilies.

Πν(εύματ)ι, δόξα, κράτος, τιμὴ καὶ προσκύνησις, νῦν καὶ ἀεὶ … . Not published.[74]

104 29. fols. 299v–304v: **John Chrysostom**, *In ascensionem Domini* 3 (On the Ascension of Christ, homily 3) [Sp.]. Title (fol. 299v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰωάννου τοῦ Χρυσοστόμου. Λόγος εἰς τὴν Ἀνάληψιν τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ. Inc. (fol. 299v): Χαριέστατον εἶναι εἰς ἐμένα τῆς ἐκκλησίας τὸ θέατρον οὐχὶ γέλωτα μάταιον τοῖς ἀν(θρώπ)οις ἐργαζόμενον … ; Expl. (fol. 304v): … τῷ ποιήσαντι εἰς ἡμᾶς μεγάλα καὶ θαυμαστὰ τεράστια, ὅτι αὐτῷ πρέπει ἡ δόξα, σὺν τῷ Π(ατ)ρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πν(εύματ)ι, νῦν καὶ ἀεὶ … . *PG,* 52:797–802;[75] *CPG,* no. 5065.

30. fols. 304v–310v: **John Chrysostom**, *In ascensionem* (On the Ascension). Title (fol. 304v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Εἰς τὴν Ἀνάληψιν τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ. Inc. (fol. 304v): Λογαριάζοντας ἐγὼ ἀκόμι (sic) κατὰ ψυχὴν … ; Expl. (fol. 310v): … ἀλύπως θέλομεν τελειώσειν καὶ μελλόντων ἀγαθῶν ἐπιτύχωμεν· χάριτι καὶ φιλαν(θρωπ)ίᾳ τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ· μεθ᾽ οὗ τῷ Π(ατ)ρὶ ἡ δόξα, ἅμα τῷ ἁγίῳ Πν(εύματ)ι, νῦν καὶ ἀεὶ … . Not published.[76]

31. fols. 311r–324v: *On the Pentecost*. Title (fol. 310v): Τῇ κυριακῇ τ(ῆς) ἁγίας Πεντεκοστῆς. Inc. (fol. 310v): Τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰ(ησοῦ)ς … ; Expl. (fol. 234v): … καὶ νὰ φύγωμεν τὴν μέλλουσαν κόλασιν, καὶ τῶν αἰωνί(ων) ἀγαθῶν νὰ ἐπιτύχωμεν, ἐν Χ(ριστ)ῷ Ἰ(ησο)ῦ τῷ Κ(υρί)ῳ ἡμῶν, μεθ᾽ οὗ τῷ Π(ατ)ρὶ,

74. This homily is not listed in *CPG* or *IPG*. The identical homily is found in codex Leimonos 149 (fols. 61r–68r); the author of the homily is not identified.

75. Ending of this homily differs from that in *PG*.

76. In *CPG,* no. 4949 the reference for this homily is given to the Brown University manuscript as the only source of this text.

ἅμα τῷ ἁγίῳ Πν(εύματ)ι, τιμὴ καὶ προσκύνησις, νῦν καὶ ἀεὶ … . Not published.[77]

32. fols. 324v–338r: **John Chrysostom**, *In nativitatem sancti Ioannis baptistae* (On the Birth of St. John the Baptist) [Sp.]. Title (fol. 324v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Εἰς τὴν γέννησιν τοῦ ἁγίου Ἰωάννου τοῦ προφήτου Προδρόμου καὶ Βαπτιστοῦ. Inc. (fol. 324v): Ἐπιτηδίου (sic) καιροῦ ἡμέρα ἑορτῆς καὶ πανδήμου χαρᾶς … ; Expl. (fol. 338r): … ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ· ᾧ ἡ δόξα καὶ τὸ κράτος, νῦν καὶ <ἀεὶ … >. *PG,* 61:757–62; *CPG,* no. 4914.[78] 105

33. fols. 338v–350r: *On the Transfiguration*. Title (fol. 338r): Εἰς τὴν Μεταμόρφωσιν τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ. Inc. (fol. 338r): Ὅλλες (sic) μὲν αἱ δεσποτικαὶ ἑορταὶ καὶ θείαι πανηγύρεις … ; Expl. (fol. 350r): … εἰς τὴν οὐράνιον καὶ εὐλογημένην βασιλείαν, τὴν ἀτελεύτητον καὶ ἄϊδιον, ἧς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν χάριτι καὶ φιλαν(θρωπ)ίᾳ τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ, ᾧ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ Π(ατ)ρὶ καὶ τῷ ἁγίῳ Πν(εύματ)ι, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Not published.[79]

34. fols. 350r–360v: **John Chrysostom**, *In transfiguratione Domini* (On the Transfiguration of Christ). Title (fol. 350r): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Εἰς τὴν Μεταμόρφωσιν τοῦ Σωτῆρος. Inc. (fol. 350r): Ἐλᾶτε φίλοι, σήμερον τοὺς εὐαγγελικοὺς χοροὺς

77. This homily is not listed in *CPG* or *IPG*. The identical homily is found in codex Leimonos 149 (fols. 74r–81r); the author of the homily is not identified.

78. In *CPG* the reference for this homily is given to Brown University manuscript as the only source of this text, but the text in the manuscript is identical to that in *PG,* 61:757–62.

79. Author of this homily is not identified. The homily is not found in *CPG* or *IPG*.

χωρὶς ὀκνίας ἃς πιάσωμεν … ; Expl. (fol. 360v): … καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ, ᾧ ἡ δόξα πρέπει καὶ τὸ
106 κράτος, εἰς τοὺς αἰῶνας. Ἀμήν.[80]

35. fols. 360v–369v: *On the Dormition of the Theotokos*. Title (fol. 360v): Εἰς τὴν Κοίμησιν τῆς ὑπεραγίας Θ(εοτόκ)ου. Inc. (fol. 360v): Ὥσπερ παράδεισος ἄλλος ἀγαπητοὶ ὅπου νὰ ἔχη πολλὰ ἄνθη … ; Expl. (fol. 370r): … νὰ δουλεύσωμεν καὶ νὰ εὐαρεστήσωμεν Χ(ριστ)ῷ τῷ Θ(ε)ῷ καὶ Σ(ωτῆ)ρι ἡμῶν, ὅτι αὐτῷ πρέπει δόξα καὶ κράτος, σὺν τῷ Π(ατ)ρὶ καὶ τῷ ἁγίῳ Πν(εύματ)ι, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Not published.[81]

36. fols. 370r–378v: **Anatolios**, bishop of Thessalonike, *In saltationem Herodiadis et decollationem sancti Ioannis baptistae* (On Herodias's Dance and the Beheading of St. John the Baptist; ascribed in the manuscript to John Chrysostom). Title (fol. 370r): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Εἰς τὴν ὄρχησιν τῆς Ἡρωδιάδος, καὶ εἰς τὴν ἀποτομὴν τῆς κεφαλῆς Ἰωάννου τοῦ Προδρόμου καὶ Βαπτιστοῦ. Inc. (fol. 370r): Ὥσπερ τὶς (sic) ἀνὴρ φιλέρημος ἔν τινι τόπῳ ἀλσώδη (sic) … ; Expl. (fol. 378v): … εἰς τὸ φέγκος (sic) τῆς μυσταγωγίας ἃς ἀναδράμωμεν, ἐν Χ(ριστ)ῷ Ἰ(ησο)ῦ τῷ Κ(υρί)ῳ ἡμῶν, ᾧ ἡ δόξα καὶ τὸ κράτος, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 59:521–26 (published under John Chrysostom, *Spuria*); *CPG,* no. 4578.

37. fols. 378v–387v: **John Chrysostom**, *In decollationem sancti Ioannis baptistae* (On the Beheading of St. John the Baptist) [Sp.], end mutilated. Title (fol. 378v): Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Εἰς τ(ὴν)

80. In *CPG,* no. 4900 the reference for this homily is given to Brown University manuscript as the only source of this text.

81. Author of this homily is not identified. The homily is not found in *CPG* or *IPG.*

ἀποτομ(ὴν) τῆς τιμίας κεφαλῆς τοῦ Προδρόμου. Inc. (fol. 378v): Πάλιν ἡ Ἡρωδιὰς δαιμονίζεται, πάλιν ταράττεται … ; Expl. mut. (fol. 387v): …Ἠκούσατε λοιπόν, γυναῖκες, τὰς πράξεις τῶν πονηρῶν γυναικῶν, καὶ τὰς ἀρετὰς τῶν ἀγαθῶν, τὰς μὲν λοιπὸν πονηρὰς//. *PG,* 59:485–90, line 32; *CPG,* no. 4570.

38. fols. 387v– 392v: **John Chrysostom**, *In oraculum Zachariae redditum* (On Zachariah's Fulfilled Prophecy and the Conception of Elisabeth; text mutilated; only lower halves of these folios remain) [Sp.]. Title mut. (fol. 387v): <Εἰς> τὸν χρ<ηματισμὸν Ζαχαρίου>, καὶ εἰς τὴν σύλληψιν τῆς Ἐλισάβετ. Inc. (fol. 387v): Οὐδὲ ἕνα εἶναι ἀνυπότακτον εἰς τοὺς δεσποτικοὺς ὅρους … ; Expl. mut. (fol. 392v): … λαλῆσαι, ἀνθ' <…> εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *PG,* 50:785–88. Not in *CPG.*

PHYSICAL DESCRIPTION: Paper, fols. 373 (modern foliation 15–350 and 356–92),[82] no fly-leaves, 197 x 148 mm. (one col.; written surface 153 x 90 mm.). Written in 20 lines, interlinear space 7–8 mm. The ruling consists of faint double justification lines on each verso. Forty-six quires; collation: $1–45^{8}\ 46^{8}$ (-6, 7, 8)[83]. Quires are not signed. Paper is medium thick and yellowish; chain-lines are horizontal, 30 mm. apart; laid-lines are vertical, 18 in 20 mm. The paper has a watermark "anchor in a circle" with a trefoil on top with a countermark "letters C | B," possibly with a trefoil. Identical watermarks are not found; similar watermarks are dated from the end of the sixteenth- or first half of the seven-

82. The first fourteen folios are missing with loss of text; two folios are numbered 256; the foliator missed numbers 351–355 and 377 (there is no loss of text between fol. 350 and 356 and between fols. 376v and 378r); therefore the total number of folios is 373.

83. There is probably no loss of text after the last folio of the last quire because it ends with the usual conclusion of a homily ("… εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν"). But one cannot exclude the possibility that there were additional homilies.

teenth century.[84] Most folios have water stains on bottom margins; upper parts of the first twenty folios are damaged

by water stains with loss of text. The last twenty folios are mutilated at the top with loss of text.

SCRIPT: One scribe, anonymous. His script is medium-sized, ordinary monastic script (*Gebrauchsschrift*) of the time. Ink is black.

DECORATION: Each homily opens with an exuberantly floriated large initial executed in bright red ink (fig. 10).

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: The scribe wrote the word "Λόγος" and next to it the number of each homily in Greek letters in the top margin of the folio where a homily begins. The first letter, "γ (= 3)," is on fol. 18v, and the last, "λζ (= 37)," is on fol. 370r (the last two homilies begin on folios with mutilated top margins). Thus, the first homily in this manuscript is missing entirely, and the second homily lacks the beginning. The total number of homilies in the manuscript was probably thirty-nine (unless there were additional homilies at the end, which might have been lost). Furthermore, after each title the scribe wrote a short pious invocation: "Εὐ(λόγησ)ον Π(άτ)ερ" (Father, bless) or "Εὐ(λόγησ)ον Δέσποτα" (Lord, bless).

BINDING: Limp dark brown leather is blind-stamped with fillets, corner finials, and small rosettes. The binding is probably of the eighteenth or nineteenth century; it is not original because all folios were obviously cropped, a sign of a rebinding. There are paper pastedowns on both covers, which are mutilated at the tops. The spine is completely de-

84. See, for example, Stanković, *Filigranološki opis i album,* 257f.

Figure 10.

Providence, Rhode Island
Brown University, John Hay Library, MS Greek 2, fol. 299v, detail
(By permission of the John Hay Library)

tached, and the sewing is exposed. The manuscript is sewn at five stations. The binding is in fragile condition, as are
110 the beginning and especially the end of the manuscript.

ORIGIN AND PROVENANCE: The manuscript was executed at the end of the sixteenth or in the first half of the seventeenth century, probably in a monastic milieu. There are no regional peculiarities. The provenance of the manuscript is unknown; the only available information is found on p. 139 in Morton Smith's article (see BIBLIOGRAPHY below): "It [the manuscript] is said to have been purchased in Athens shortly after the Second World War." On the inside of the front cover, on a leather fold, there is a mark in black ink: "N 940," which could be a bookshelf number of a monastic library.

BIBLIOGRAPHY: Morton Smith, "A Byzantine Panegyric Collection with an Unknown Homily for the Annunciation," *Greek, Roman, and Byzantine Studies* 2 (1959): 137–55 (MS BX 33 B 9*); Robert E. Carter, *Codices Chrysostomici graeci*, vol. 3, *Codices Americae et Europae Occidentalis,* Documents, études et répertoires publiés par l'institut de recherche et d'histoire des textes 15 (Paris, 1970), 27f. (MS BX 33 B 9*).

Koopman MS Greek 3[85]

Euchologion[86] and Lectionary of the New Testament [Gregory–Aland *l* 314] 111
s. xvi²

CONTENTS

1. fols. 1r– 21r: *Nomokanon* (of the type "πάνυ ὠφέλιμον καὶ πλουσιώτατον"). Title: (fol. 1r): Νομοκάνονον (sic) σὺν Θ(ε)ῷ ἁγίῳ. Inc. (fol. 1r): Ὁ δεχόμενος τοὺς λογισμοὺς τῶν ἀν(θρώπ)ων … ; Expl. (fol. 21r): … ἐὰν γὰρ κρατῶσι τὸ προσφάγιον. Алексей Павлов, *Номоканон при Большом Требнике*/Aleksei Pavlov, *Nomokanon pri bol'shom trebnike* (Moscow, 1897).
2. fols. 21v–47v: Chapters from a different *Nomokanon*. Title (fol. 21v): Κεφάλαια διάφορα ἐκλογὴ ἐξ ἑτέρου νομοκανόνου. Inc. (fol. 21v): Ἱερεὺς ἐὰν … ; Expl. (fol. 47v): … εἰς δόξαν Π(ατ)ρ(ὸ)ς καὶ Υἱοῦ καὶ ἁγίου Πν(εύματο)ς. Ἀμήν. Not published.
3. fols. 48r–67v: Exodiastikon. Title (fol. 48r): Ἐξοδιαστικόν. Inc. (fol. 48r): Ἐπειδ'ἄν τις τῶν ἀδελφῶν … ; Expl. (fol. 67v): … καὶ ἀείμνηστε ἀδελφὲ ἡμῶν. Cf. *Εὐχολόγιον*, 421–37.
4. fols. 68r–94v: Akolouthia. Title (fol. 68r): Ἀκολουθ(ία) εἰς ἀρχάριον ῥασοφόρον. Inc. (fol. 68r): Εὐχαριστοῦμεν

85. Formerly Koopman BX360.A2 1400 (KOOPMAN; RARE). My research on this manuscript was facilitated by the unpublished notes of Annaclara Cataldi Palau, who studied the manuscript in connection with her work on Greek manuscripts from the collection of the Baroness Angela Georgina Burdett-Coutts. I very much thank Annaclara Cataldi Palau for sharing her notes.

86. The Euchologion is a principal liturgical book of the Orthodox Church. The text of euchologia varies greatly from one manuscript to another. The main edition is: Jacques Goar, *Euchologion, sive rituale graecorum* … , 2nd ed. (Venice, 1730; repr. Graz, 1960). See also *Εὐχολόγιον τὸ μέγα περιέχον τὰς τῶν ἑπτὰ μυστηρίων ἀκολουθίας* ... , ed. Spyridon hieromonk Zerbos (Venice, 1862; repr. 1877).

σοι Κ(ύρι)ε ὁ Θ(εὸ)ς ἡμῶν … ; Expl. (fol. 94v): … καὶ τὸ μικρόν. Cf. *Εὐχολόγιον*, 188f.

112 5. fols. 95r–118v: Akolouthia. Title (fol. 95r): Ἀκολουθ(ία) τοῦ ἀποκουκουλίσματος. Inc. (fol. 95r): Πολυέλεε Κ(ύρι)ε … ; Expl. (fol. 95v): … καὶ γίνεται ἀπόλυσις. Cf. *Εὐχολόγιον*, 219.

6. fols. 119r–123v: Little hagiasmos. Title: Ὁ μικρὸς ἁγιασμός. Inc. (fol. 96r): Ἀνύμνου μὲν τὸν υἱὸν … ; Expl. (fol. 123v): Δέσποτα πολυέλεε Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)έ. Cf. *Εὐχολόγιον*, 339–47.

7. fols. 124r–136v: **John Chrysostom**, Liturgy. Title: Ἡ θεία λειτουργία τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. Inc. (fol. 124r): Ὁ Θ(εὸ)ς ὁ Θ(εὸ)ς ἡμῶν ὁ τὸν οὐ(ράν)ιον ἄρτον …; Expl. (fol. 136v): … καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Brightman, 309–44.

8. fols. 137r–156r: **Basil the Great**, Liturgy. Title: Ἡ θεία λειτ(ουρ)γ(ία) τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Βασιλείου τοῦ Μεγ(ά)λ(ου) ἀρχιεπισκόπ(ου) Καισαρείας Καππαδοκίας. Inc. (fol. 137r): Ὁ Θ(εὸ)ς ὁ Θ(εὸ)ς ἡμῶν ὁ τὸν οὐ(ράν)ιον ἄρτον … ; Expl. (fol. 163v): … καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Brightman, 309–44.

9. fols. 156v–163v: Liturgy of the Presanctified. Title (fol. 156v): Ἡ θεία μυσταγωγία τῶν προηγιασμέν(ων). Inc. (fol. 156v): Κ(ύρι)ε οἰκτίρμον καὶ ἐλεῆμον … ; Expl. (fol. 163v): … καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.[87] Brightman, 345–52.

10. fols. 164r–263v: Lectionary of the New Testament.[88]

87. The text of the three liturgies from this manuscript (nos. 7, 8, and 9 in CONTENTS) was used in Charles A. Swainson, *The Greek Liturgies: Chiefly from Original Authorities* (Cambridge, 1884). At that time, the manuscript was attributed to the eleventh century.

88. This lectionary was used by Frederick H.A. Scrivener to compose a calendar of the New Testament lections in *A Plain Introduction to the Criticism of the New Testament,* 3rd ed. (Cambridge, 1883), 78–86. The Brown University manuscript is referred to by Scrivener as B-C. III.42,

11. fols. 264r–270v: Akolouthia. Large hagiasmos. Title (fol. 264r): Ἀκολουθία τῶν φωτῶν. Inc. (fol. 264r): Σήμερον τῶν ὑδάτων … ; Expl. (fol. 270v): … τυρὸν γὰρ ἢ ὠὸν ἢ ἰχθὺν οὐκ ἐσθίομεν. Τέλος. Cf. *Εὐχολόγιον*, 350–61. 113
12. fols. 271r–281v: Akolouthia. Title (fol. 271r): Ἀκολουθία τῆς γονυκλισίας. Inc. (fol. 271r): Ἄχραντε, ἀμίαντε, ἄναρχε … ; Expl. (fol. 281v): … ἀγαθὸς καὶ φιλάν(θρωπ)ος. Cf. *Εὐχολόγιον*, 368–81.
13. fols. 282r–296r: Prayer. Title (fol. 282r): Εὐχὴ ἣν λέγ(ει) ὁ ἱερεὺς ἢ ὁ ἀρχιερεύς. Inc. (fol. 282r): Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)ὲ ὁ Θ(εὸ)ς ἡμῶν, Υἱὲ καὶ Λόγε τοῦ Θ(εο)ῦ … ; Expl. (fol. 296r): … λελυμένον ἐν τοῖς οὐρανοῖς. Cf. Εὐχολόγιον τὸ Μέγα σὺν Θεῷ Ἁγίῳ (Rome 1873), 205f.

Fol. 296v: Scribal colophon (see below).

14. fols. 297r–299r: **John the Theologian**, Prayer. Title (fol. 297r): Ἰω(άννου) τοῦ Θεολόγ(ου) προσευχή. Inc. (fol. 297r): Θ(εὸ)ν οὐδεὶς πώποτε τεθέαται … ; Expl. (fol. 299r): … ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Cf. *NTG*, 622.

Fol. 299v: blank.

15. fols. 300r–305v: Akolouthia. Title (fol. 300r): Ἀκολουθ(ία) εἰς μνημοσύν(ην). Inc. (fol. 300r): Ὁ βυθῷ σοφί(ας) φιλαν(θρ)ώ(πω)ς … ; Expl. (fol. 305v): … γαστρὸς πανάμωμε. See http://analogion.gr/glt/texts/Tri/t17.uni.htm.

Fols. 306r–308r: blank.

Fol. 308v: A short prayer (non-scribal; by later hand).

Fols. 309r–310v: Two lists of monastic names, for males and females (non-scribal; by later hand).

Fols. 311r–316v: Various pious notes and prayers (non-scribal; by later hands).

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i.e., Burdett-Coutts III.42 (Baroness Angela Georgina Burdett-Coutts was the owner of the manuscript at the time; III.42 was a shelf number in her collection).

PHYSICAL DESCRIPTION: Paper, fols. 316 (modern pagination on first fifty-four folios only, 2–110), no fly-leaves, 157 x 108 mm. (one col.; written surface 110–115 x 70–75 mm.). Written in 20–25 lines, interlinear space 5–6 mm. Ruled Leroy V 30C1 on each verso. The ruling is faint. Thirty-nine quires (thirty-eight original quires plus a ternion that was added later); collation: 1^{10} (a quinion, -1, no loss of text) 2^{8} (-1, with loss of text) $3–5^{8}$ 6^{8} (-8, no loss of text) 7^{8} 8^{12} (a sextion) $9–37^{8}$ 38^{12} (a sextion, -3, no loss of text) 39^{6} (a ternion). Quires are signed by the scribe in the middle of the bottom margin of the first recto and last verso of each quire, α'–λη'. A few quires also have a crosslet in the top margin of the first recto. Paper is thick, smooth, and yellowish; chain-lines are vertical, 29 mm. apart; laid-lines are horizontal, 14 in 20 mm. The paper has a watermark "anchor in a circle" with a six-ray star on top. Such watermarks usually have countermarks, but no visible countermarks were found in this manuscript, perhaps because of its small size (*octavo*). "Anchor" watermarks identical or similar to those in MS Greek 3 were very popular in the sixteenth century, especially its second half.[89] The last six folios were added to the manuscript later and are from a different stock of paper with a watermark which is partially visible and is probably a "crown."

SCRIPT: One main scribe, the hieromonk and *pneumatikos* Matthaios, who left his name in four short notes on fols. 47v, 136v, 156r, and 163v and in a colophon on fol. 296v. His script is small-sized, ordinary monastic script (*Gebrauchsschrift*) of the time (fig. 11). Ink is black. Last six folios are

89. See, for example, Giuseppe De Gregorio, *Il copista greco Manouel Malaxos: Studio biografico e paleografico-codicologico* (Vatican City, 1991), 233–46; Mark Sosower, *Signa officinarum chartariarum in codicibus graecis saeculo sexto decimo fabricatis in bibliothecis Hispaniae* (Amsterdam, 2004), 127–47.

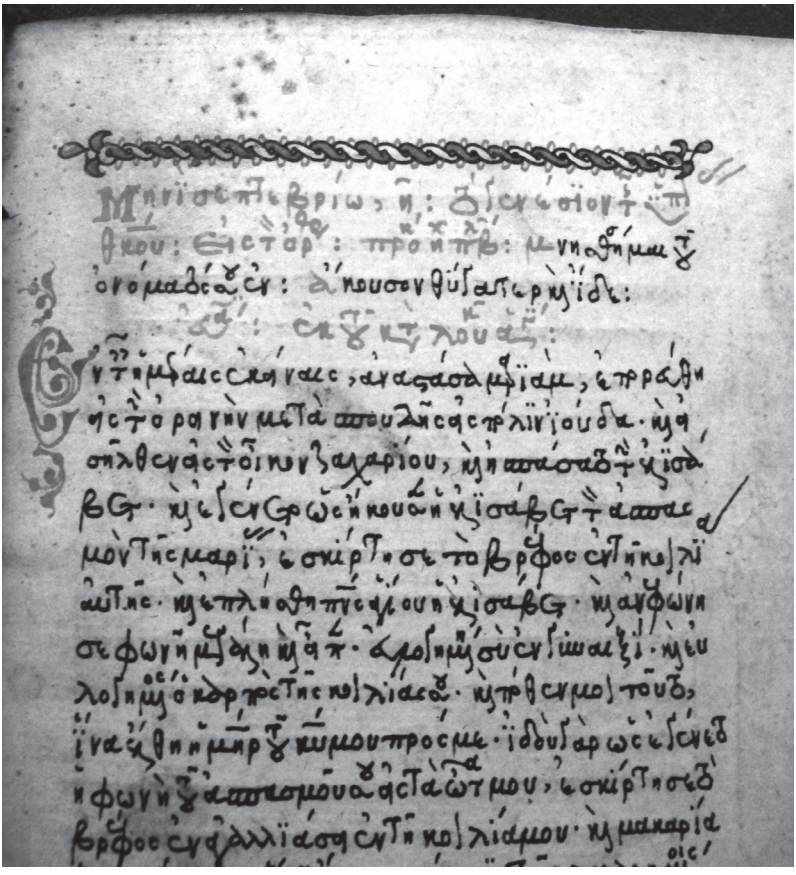

Figure 11.

Providence, Rhode Island
Brown University, John Hay Library, Koopman MS Greek 3, fol. detail
(By permission of the John Hay Library)

filled with numerous modern notes, mostly pious notes, prayers, and scribbling. Fols. 311r–316v were added to the
116 manuscript later and written by different hands.

DECORATION: Each text opens with a narrow interlace headband with finials at both ends. The headbands were executed by the scribe with the ink of the text and bright red ink. Major initials are floriated and also executed in bright red ink (fig. 11).

COLOPHON: Scribal colophon is on fol. 296v: "Δόξα σοι ἁγία Τριάς· ὁ ἐν οὐ(ρα)νοῖς ἐμὸς | Θ(εό)ς· ὁ Π(ατ)ὴρ κ(αὶ) ὁ Υἱὸς κ(αὶ) τὸ παράκλητον | Πν(εῦμ)α· ἡ ἐμὴ λατρεία κ(αὶ) τὸ σέβας· | ὅτι πεπεράτωταί μοι κ(αὶ) τὸ παρὸν πυ- | κτίον ἤγουν εὐχολόγιον κ(αὶ) οἱ ἐντευξό- | μενοι, εὔχεσθέ μοι ὁ δὲ γράψας Μα- | τθαῖος ἦν ὁ τάλας κ(αὶ) σκαιώτατος πάντ(ων) | ἀν(θρώπ)ων κ(αὶ) μοναχὸς τάχα" (Glory to Thee, Holy Trinity, to my God in Heavens, Father and Son and guardian Spirit, my worship and adoration, because my book, or euchologion, is completed, and readers, pray for me, the scribe Matthaios, now a monk, miserable and the most ignorant of all people).

MARGINALIA/GLOSSING/NOTES: There are four scribal notes (in addition to the colophon), indicating the rank and name of the scribe, "humble" and "worthless" hieromonk and *pneumatikos* Matthaios, on fol. 47v, 136v, 156r, 163v. For example, the note on fol. 47v reads: "Ὁ ἐν ἱερομονάχοις ἐλάχιστος καὶ πνευματικὸς ὁδη(γὸ)ς ὑπέγραψα" (I, the least among hieromonks and a spiritual guide, signed). On fol. 136v, the note reads: "Εὔξαι κ(αὶ) ὑπὲρ ἐμοῦ τοῦ τάλανος Ματθαίου (μον)αχοῦ ὦ θύτα" (priest, pray for me, the miserable monk Matthaios).

On fols. 309r–310v there are two lists of monastic names, one for males and the other for females, in alphabetical order. On fols. 311r–316v there are numerous notes by later

hands, mostly pious notes, prayers, and scribbling. One of the notes on fol. 315r has a date February 3, 1768.

BINDING: Original thick and grooved wooden boards (oak). Dark brown leather now covers only the back board and spine. On the bare wood of the front cover, there is an imprint of a metal cross (now lost) with holes where the cross was attached to the board. The back cover is blind-stamped with triple and quadruple fillets and circles with rosettes. End-bands are crafted with alternating beige, green, and red cords. There are two metal pegs inserted into the front cover fore edge, and remnants of leather fasteners are attached to the back cover at three points.

ORIGIN AND PROVENANCE: The watermarks indicate that the manuscript was produced in the second half of the sixteenth century by the hieromonk and *pneumatikos* Matthaios. Later, the manuscript belonged to a certain hieromonk Sophronios, whose two stamps are found on fol. 67v. The manuscript has no regional peculiarities, but it was likely produced in Northern Greece, probably in Epiros, where the Baroness Angela Georgina Burdett-Coutt purchased this Euchologion (together with more than a hundred other Greek manuscripts) through an agent in 1864. On the inside of the front cover, on bare wood, is a shelf number of Burdett-Coutt's collection: III.42). The Burdett-Coutts collection was sold in 1922, and the Euchologion disappeared from the public domain until it was purchased by Philip D. Sherman (his ex libris is on the inside of the front cover).[90] Sherman, an alumnus of Brown University and a professor at Oberlin College, bequeathed his collection of manuscripts and rare books to Brown University in

90. A cut-out from a J. & J. Leighton, Ltd auction catalogue with a short description of the Euchologion (p. 94, lot 723) is in the manuscript's file. I was not able to find this catalogue.

1925, in honor of Harry Lyman Koopman, a University Librarian. In 1957, after Sherman's death, the Euchologion and other books from his collection were received by Brown University.[91]

BIBLIOGRAPHY: Robert Mathiesen, "An Important Greek Manuscript Rediscovered and Redated (Codex Burdett-Coutts III.42)," *Harvard Theological Review* 76 (1983): 131–33.

91. The provenance information is taken from Robert Mathiesen, "An Important Greek Manuscript Rediscovered and Redated (Codex Burdett-Coutts III.42)," *Harvard Theological Review* 76 (1983): 131–33 at 132.

ABBREVIATIONS

Aland = Kurt Aland, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, 2nd ed. (Berlin, 1994).

Brightman = Frank E. Brightman, *Liturgies, Eastern and Western*, vol. 1 (Oxford, 1896; repr. 1965)

Briquet = Charles-Moïse Briquet, *Les filigranes: Dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu'en 1600*, ed. Allan Stevenson, 4 vols. (Paris, 1907; repr. with supplementary material, Amsterdam, 1968).

Clark = Kenneth W. Clark, *A Descriptive Catalogue of Greek New Testament Manuscripts in America* (Chicago, 1937).

CPG = Maurice Geerard, *Clavis patrum graecorum,* 5 vols. (Turnhout, 1974–87, Suppl. 1998).

De Ricci = Seymour De Ricci, with W.J. Wilson, *Census of Medieval and Renaissance Manuscripts in the United States of America and Canada*, 3 vols. (New York, 1935–40).

Εὐχολόγιον = Εὐχολόγιον τὸ μέγα περιέχον τὰς τῶν ἑπτὰ μυστηρίων ἀκολουθίας ... , ed. Spyridon hieromonk Zerbos (Venice, 1862; repr. 1877).

Faye and Bond = Christopher U. Faye and William H. Bond, *Supplement to the Census of Medieval and Renaissance Manuscripts in the United States and Canada* (New York, 1962).

Gregory = Caspar René Gregory, *Die Griechischen Handschriften des Neuen Testaments* (Leipzig, 1908).

Gregory, *Textkritik* = Caspar René Gregory, *Textkritik des Neuen Testaments,* 3 vols. (Leipzig, 1900–1909).

Harlfinger = Dieter Harlfinger and Johanna Harlfinger, *Wasserzeichen aus griechischen Handschriften* (Berlin, 1974).

Illuminated Greek Manuscripts = Gary Vikan, ed., *Illuminated Greek Manuscripts from American Collections: An Exhibition in Honor of Kurt Weitzmann* (Princeton, N.J., 1973).

IPG = Chrysostomus Baur, *Initia patrum graecorum,* 2 vols., Studi e testi 180–181 (Vatican City, 1955).

Leroy = Julien Leroy, *Les Types de réglure des manuscrits grecs* (Paris, 1976).

NTG = *Novum Testamentum Graece*, ed. Eberhard and Erwin Nestle and Barbara and Kurt Aland, 27th ed. (Stuttgart, 2006).

ODB = Alexander P. Kazhdan et al., eds., *Oxford Dictionary of Byzantium*, 3 vols. (New York, 1991).

PG = Jacques-Paul Migne, *Patrologiae cursus completus … , Series graeca,* 161 vols. (Paris, 1857–66).

PGB = La paléographie grecque et byzantine: Colloque international sur la paléographie grecque et byzantine (Paris, 1977).

Piccard = Gerhard Piccard, *Die Wasserzeichenkartei Piccard im Hauptstaatsarchiv Stuttgart,* 17 vols. (Stuttgart, 1961–97).

PLP = *Prosopographisches Lexikon der Palaiologenzeit*, ed. Erich Trapp et al., 12 vols. (Vienna, 1976–96).

RGK = *Repertorium der griechischen Kopisten, 800–1600*, ed. Ernst Gamillscheg, Dieter Harlfinger, Herbert Hunger et al., 3 vols. (Vienna, 1981–97).

Vogel and Gardthausen = Marie Vogel and Viktor Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance*, Zentralblatt für Bibliothekswesen, Beiheft 33 (Leipzig, 1909; repr. 1966).

INDICES

References in the following indices are given to the manuscript entry in which the item, identification, or individual in question appears. References for citations only are given in *italics.*

I. CONTENTS

Akolouthia: Brown University, Koopman MS Greek 3

Anatolios, bishop of Thessalonike, *In saltationem Herodiadis et decollationem Sancti Ioannis Baptistae*: Brown University, MS Greek 2

Andreas of Crete, *In exaltationem Sancti Crucis* 1*:* Brown University, MS Greek 2

Basil the Great, Liturgy: BPL, q. Med. 210; Brown University, Koopman MS Greek 3

Chrysoloras, Manuel, *Erotemata*: BPL, MS q. Med. 113

Chrysostom, John, *De paenitentia* 3*:* Brown University, MS Greek 2

—, *In adorationem venerandae Crucis* [Sp.]: Brown University, MS Greek 2

—, *In annuntionem Sanctissimae Deiparae* [Sp.]: Brown University, MS Greek 2

—, *In Ascensionem Domini* 3 [Sp.]: Brown University, MS Greek 2

—, *In ascensionem*: Brown University, MS Greek 2

—, *In decollationem Sancti Ioannis Baptistae* [Sp.]: Brown University, MS Greek 2

—, *In diem natalem Christi* [Dub.]: Brown University, MS Greek 2

—, *In diem natalem Domini nostri Jesu Christi* [Sp.]: Brown University, MS Greek 2

—, *In laudem Sancti Ioannis Theologi* 1 [Sp.]: Brown University, MS Greek 2

—, *In Lazarum* [Sp.]: Brown University, MS Greek 2

—, *In mediam pentecosten* [Sp.]: Brown University, MS Greek 2

—, *In mulierem unguentiferam* [Sp.]: Brown University, MS Greek 2

—, *In nativitatem Sancti Ioannis Baptistae* [Sp.]: Brown University, MS Greek 2

—, *In oraculum Zachariae redditum* [Sp.]: Brown University, MS Greek 2

—, *In parabolam de filio prodigo* [Sp.]: Brown University, MS Greek 2

—, *In passionem Domini* : Brown University, MS Greek 2

—, *In proditionem Iudae* [Sp.]: Brown University, MS Greek 2

—, *In ramos palmarum* [Sp.]: Brown University, MS Greek 2

—, *In publicanum et pharisaeum* [Sp.]: Brown University, MS Greek 2

—, *In Sanctum Ioannem Praecursorem* [Sp.]: Brown University, MS Greek 2

—, *In transfigurationem Domini*: Brown University, MS Greek 2

—, Liturgy: BPL, MS q. Med. 210; Brown University, Koopman MS Greek 3

Dioscorides Pedanios of Anazarbos, *De materia medica:* Francis A. Countway Library of Medicine, MS Ballard 736

Enkomion in annuntiationem Sanctissimae Deiparae: Brown University, MS Greek 2

Ephrem the Syrian, *In pulcherrimum Ioseph:* Brown University, MS Greek 2

Euchologion: Brown University, Koopman MS Greek 3

Four Gospels: BUSTh, [S.n.]

Gregory of Antioch, *In Sancta Theophania 1:* Brown University, MS Greek 2

In Sancta Theophania: Brown University, MS Greek 2

Interpretation of the Liturgy of the Presanctified: BPL, MS q. Med. 210

John XIV Kalekas, patriarch of Constantinople: *On the Sunday of the Unguent-Bearing Women*: Brown University, MS Greek 2

John XIV Kalekas, patriarch of Constantinople: *On the Sunday of the Paralytic*: Brown University, MS Greek 2

John XIV Kalekas, patriarch of Constantinople: *On the Sunday of the Samaritan Woman*: Brown University, MS Greek 2

John the Theologian, Prayer: Brown University, Koopman MS Greek 3

Kokkinos, Philotheos, *Oratio in exaltationem Crucis:* Brown University, MS Greek 2

Lectionary: CL, Pratt 115; CL, [S.n.]; Brown University, MS Greek 1; Brown University, Koopman MS Greek 3

Liturgy of the Presanctified: BPL, q. Med. 210; Brown University, Koopman MS Greek 3

Nomokanon: MHS, De Ricci 3; Brown University, Koopman MS Greek 3

On the Presentation in the Temple (Hypapante): Brown University, MS Greek 2

On the Sunday of the Blind Man: Brown University, MS Greek 2

On the Transfiguration: Brown University, MS Greek 2

Panegyrikon: Brown University, MS Greek 2

Proklos, bishop of Constantinople, *In Sanctum Apostolum Thomam*: Brown University, MS Greek 2

Pseudo-Eusebios of Alexandria, *De Domini resurrectione*: Brown University, MS Greek 2

II. PLACE AND DATE

BYZANTIUM/GREECE

s.xv$^{3/4}$: Countway Library of Medicine, MS Ballard 736 (Crete)

Dated by colophon:

1575/1576: MHS, MS De Ricci 3 (Greece, Mount Athos ?)

ITALY

s.xv$^{2/4-3/4}$: BLP, MS q. Med. 113

UNLOCALIZED

s.x^{1}: BUSTh, [S.n.]

s.xi: CL, Pratt 115; CL, [S.n.]

s.xi^{2}: Brown University, MS Greek 1

s.xvi^{2}: Brown University, Koopman MS Greek 3

s.xvi^{ex}–xvii$^{1/4}$: BPL, MS q. Med. 210

s. xvi^{ex}–xvii^{1}: Brown University, MS Greek 2

III. SCRIPT

Alexandrian majuscule: BUSTh, [S.n.]; Brown University, MS Greek 1

Bouletée élancée: BUSTh, [S.n.]

Cursive: BPL, q. Med. 113; BPL, q. Med. 210; Countway Library of Medicine, Ballard 736

Gebrauchsschrift: MHS, De Ricci 3; Brown University, MS Greek 2 ; Brown University, Koopman MS Greek 3

Liturgical minuscule: BPL, q. Med. 210 ("baroque" Wallachian style)

Perlschrift: CL, Pratt 115; CL, [S.n.]; Brown University, MS Greek 1

IV. SCRIBES

Demetrios: *BPL, MS q. Med. 113*

Euthymios, monk: *Brown University, MS Greek 1*

Georgios Kalophrenas: Countway Library of Medicine, MS Ballard 736

Ioannes: *CL, MS Pratt 115*

Leon Atrapes: *BPL, MS q. Med. 113*

Matthaios, hieromonk and *pneumatikos*: Brown University, Koopman MS Greek 3

Michael Apostoles: *Countway Library of Medicine, MS Ballard 736*

Symeon, monk: *Brown University, MS Greek 1*

V. RULING

A. RULING PATTERNS

34C2: Brown University, MS Greek 1
35C2d: CL, [S.n.]
44C2: CL, MS Pratt 115
45C1ds: BUSTh, [S.n.]
C 34C2: Brown University, MS Greek 1
D 02D1: Countway Library of Medicine, MS Ballard 736
D 22D1: BPL, MS q. Med. 113
D 24D1: BPL, MS q. Med. 210; MHS, MS De Ricci 3
V 30C1: Brown University, Koopman MS Greek 3

B. RULING SYSTEMS

BUSTh, [S.n.]; Brown University, MS Greek 1

VI. SUPPORT

PARCHMENT

BPL, MS q. Med. 113
Brown University, MS Greek 1
BUSTh, [S.n.]
CL, MS Pratt 115
CL, [S.n.]

PAPER, OCCIDENTAL

BPL, q. Med. 210
Brown University, MS Greek 2
Brown University, Koopman MS Greek 3
Countway Library of Medicine, MS Ballard 736
MHS, MS De Ricci 3

VII. WATERMARKS

"Anchor in a circle" with a six-ray star on top: MHS, MS De Ricci 3; Brown University, Koopman MS Greek 3
"Anchor in a circle" with a trefoil on top: MHS, MS De Ricci 3
"Anchor in a circle" with a trefoil on top and a countermark "C | B": Brown University, MS Greek 2
"Bell": Countway Library of Medicine, MS Ballard 736
"Crown" with a countermark "C & HONIG": MHS, MS De Ricci 3
"Fleur-de-lis": Countway Library of Medicine, MS Ballard 736
"Letter T": Countway Library of Medicine, MS Ballard 736
"Mountains" with a cross on top: Countway Library of Medicine, MS Ballard 736
"Mountains in a circle" with a cross on top: Countway Library of Medicine, MS Ballard 736

"Mountains in a circle" without a cross on top: Countway Library of Medicine, MS Ballard 736
"Pincers": Countway Library of Medicine, MS Ballard 736
"Scissors": Countway Library of Medicine, MS Ballard 736
"Three crescents": BPL, MS q. Med. 210
"Two crossed rapiers": Countway Library of Medicine, MS Ballard 736

VIII. COMMISSIONERS, OWNERS, AND OTHER ASSOCIATED NAMES

Arnold, A.N.: Brown University, MS Greek 1
Black, Floyd H.: CL, [S.n.]
Bullard, William Norton: Countway Library of Medicine, MS Ballard 736
Burdett-Coutt, Angela Georgina, Baroness: Brown University, Koopman MS Greek 3
Eugene IV, pope: BPL, q. Med. 113
Farnsworth, Wilson A.: CL, MS Pratt 115
Gregorios, metropolitan of Neokaisareia: Brown University, MS Greek 1
Hall, Thomas, of Leghorn: MHS, MS De Ricci 3
Ioannes, owner (?): BPL, MS q. Med. 210
Koopman, Harry Lyman: Brown University, Koopman MS Greek 3
Lascaris, Constantine: BPL, MS q. Med. 113
Lodovi<co>, count, owner: Countway Library of Medicine, MS Ballard 736
Love, Horace T.: Brown University, MS Greek 1
MacNeal, Sarah Riggs: CL, [S.n.]
Makarios III, archbishop, president of the Republic of Cyprus: BUSTh, [S.n.]
Nicholas VI, pope: BPL, MS q. Med. 113
Orioli, Davis and G.M., antiquarians: Countway Library of Medicine, MS Ballard 736
Paul II, pope: BPL, q. Med. 113
Pratt, Sereno Brainard: CL, MS Pratt 115
Reichner, Herbert, book dealer: BPL, MS q. Med. 113
Riggs, Elias: CL, [S.n.]
Salloch, William, antiquarian: BPL, MS q. Med. 210
Sherman, Philip D.: Brown University, Koopman MS Greek 3
Sophronios, hieromonk: Brown University, Koopman MS Greek 3
Symeon, hieromonk, owner (?): BPL, MS q. Med. 210
Whitney, James Lyman: BPL, MS q. Med. 210

IX. OTHER MANUSCRIPTS CITED

BERLIN
Staatsbibliothek Preußischer Kulturbesitz
MS Phill. 1538: *BUSTh, [S.n.]*
MS Phill. 1582: *BPL, q. Med. 113*

CAMBRIDGE, MASS.
Houghton Library
MS Typ 743: *Brown University, MS Greek 1*

ISTANBUL
Library of the Ecumenical Patriarchate
MS Panaghia 20: *CL, [S.n.]*

JERUSALEM
Library of the Greek Patriarchate
MS Megale Panagia 1: *BUSTh, [S.n.]*

LEIDEN
Bibliothek der Rijksuniversiteit
MS Vossianus gr. F.59: *Countway Library of Medicine, MS Ballard 736*

LESBOS
Leimonos Monastery
MS 149: *Brown University, MS Greek 2*

LONDON
British Library
MS Add. 14063: *Countway Library of Medicine, MS Ballard 736*
MS Arundel 521: *Countway Library of Medicine, MS Ballard 736*
MS Harley 5539: *Countway Library of Medicine, MS Ballard 736*

MT. ATHOS
Protaton
MS 26: *BUSTh, [S.n.]*

MT. SINAI
Monastery of St. Catherine
MS gr. 512: *Brown University, MS Greek 1*

NEW HAVEN
Yale University, Beinecke Rare Book and Manuscript Library
MS 239: *BPL, q. Med. 113*

OXFORD
Bodleian Library
MS Auct. F.4.3: *Countway Library of Medicine, Ballard 736*
MS Laud. gr. 69: *BUSTh, [S.n.]*

PARIS
Bibliothèque nationale de France
MS Coisl. 46: *BUSTh, [S.n.]*
MS Coisl. 178: *Countway Library of Medicine, Ballard 736*

MS gr. 2275: *BPL, MS q. Med. 113*

SAN LORENZO DE EL ESCORIAL

Biblioteca del Real Monasterio

MS T.II.12: *Countway Library of Medicine, MS Ballard 736*

ST. PETERSBURG

National Library of Russia

MS gr. 331: *BUSTh, [S.n.]*

THESSALONIKE

Aristotle University of Thessalonike

MS 1 (90): *BUSTh, [S.n.]*

VATICAN CITY

Biblioteca Apostolica Vaticana

MS Urb. gr. 160: *Countway Library of Medicine, MS Ballard 736*

MS Vat. gr. 463: *Brown University, MS Greek 1*

MS Vat. gr. 905: *BPL, MS q. Med. 113*

VENICE

Biblioteca Nazionale Marciana

MS gr. XI,8: *Countway Library of Medicine, MS Ballard 736*

MS gr. 272: *Countway Library of Medicine, MS Ballard 736*

MS gr. 597: *Countway Library of Medicine, MS Ballard 736*

X. INCIPITS

Ἄνδρες φιλόχριστοι καὶ φιλάδελφοι ... : Brown University, MS Greek 2

Ἀνέστη τῇ τρίτῃ ἡμέρᾳ ὁ Κ(ύριο)ς ἡμῶν Ἰ(ησοῦ)ς Χ(ριστό)ς, ... : Brown University, MS Greek 2

Ἀνύμνου μὲν τὸν υἱὸν ... : Brown University, Koopman MS Greek 3

Ἄρα γε γινώσηστε (sic) πόθεν ... : Brown University, MS Greek 2

Ἀρκετῶς ἡμᾶς πρώτερον (sic) … : Brown University, MS Greek 2

Ἄχραντε, ἀμίαντε, ἄναρχε ... : Brown University, Koopman MS Greek 3

Ἄσμα καινὸν ἂς ψάλλωμεν ἀδελφοὶ ... : Brown University, MS Greek 2

Βασιλικῶν ἀδελφοὶ μυστηρίων ἑορτὴν ... : Brown University, MS Greek 2

Δέσποτα Παντοκράτορ, ἰατρὲ ψυχῶν καὶ σωμάτων … : MHS, MS De Ricci 3

<E>ἰς πόσα διαιροῦνται τὰ εἴκοσι τέσσαρα γράμματα ... : BPL, MS q. Med. 113

Εἰς τὸ λυχνικὸν λιγομένον (sic) συνήθως τοῦ προοιμικοῦ ψαλμοῦ … : BPL, MS q. Med. 210

Ἐλᾶτε φίλοι, σήμερον τοὺς εὐαγγελικοὺς χοροὺς χωρὶς ὀκνίας ἂς πιάσωμεν ... : Brown University, MS Greek 2

Ἐπειδ'ἄν τις τῶν ἀδελφῶν ... : Brown University, Koopman MS Greek 3

Ἐπιτηδίου (sic) καιροῦ ἡμέρα ἑορτῆς καὶ πανδήμου χαρᾶς ... : Brown University, MS Greek 2

Εὐλογημένη ἡ βασιλεία τοῦ π(ατ)ρ(ὸ)ς … : BPL, MS q. Med. 210

Εὐχαριστοῦμεν σοι Κ(ύρι)ε ὁ Θ(εὸ)ς ἡμῶν ... : Brown University, Koopman MS Greek 3

Ἡ γινομένη οἰκονομία τοῦ ἀγαθοῦ καὶ φιλανθρώπου Θ(εο)ῦ ἡμῶν πρὸς τὸν ἄν(θρωπ)ον ... : Brown University, MS Greek 2

Ἦλθα ἵνα ἀποδώσω τὸ χρέος ... : Brown University, MS Greek 2

Θ(εὸ)ν οὐδεὶς πώποτε τεθέαται ... : Brown University, Koopman MS Greek 3

Ἱερεὺς ἐὰν ... : Brown University, Koopman MS Greek 3

Ἰωάννου τοῦ Βαπτιστοῦ πανήγυριν ἄγωμεν ... : Brown University, MS Greek 2

Καθὼς ὅταν συνδράμουσι σύγνεφοι ... : Brown University, MS Greek 2

Καὶ ἡ παροῦσα κυριακή, καὶ ἁγία ἡμέρα ... : Brown University, MS Greek 2

Καὶ τὴν σήμερον ἡμέραν ἀναβλύζει εἰς ἡμᾶς, ἡ πηγὴ τῶν εὐαγγελικῶν φρεάτων ... : Brown University, MS Greek 2

Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)ὲ ὁ Θ(εὸ)ς ἡμῶν, Υἱὲ καὶ Λόγε τοῦ Θ(εο)ῦ ... : Brown University, Koopman MS Greek 3; MHS, MS De Ricci 3

Κ(ύρι)ε οἰκτίρμον καὶ ἐλεῆμον ... : Brown University, Koopman MS Greek 3

Λογαριάζοντας ἐγὼ ἀκόμι (sic) κατὰ ψυχὴν ... : Brown University, MS Greek 2

Ὁ βυθῷ σοφί(ας) φιλαν(θρ)ώ(πω)ς ... : Brown University, Koopman MS Greek 3

Ὁ δεχόμενος τοὺς λογισμοὺς τῶν ἀν(θρώπ)ων ... : Brown University, Koopman MS Greek 3; MHS, MS De Ricci 3

Ὁ Θ(εὸ)ς ὁ Θ(εὸ)ς ἡμῶν ὁ τὸν οὐ(ράν)ιον ἄρτον … : BPL, q. Med. 210; Brown University, Koopman MS Greek 3

Ὁ Θ(εὸ)ς τοῦ Ἀβραὰμ ... : Brown University, MS Greek 2

Ὅλλες (sic) μὲν αἱ δεσποτικαὶ ἑορταὶ καὶ θεῖαι πανηγύρεις ... : Brown University, MS Greek 2

Ὁπόταν ἀπὸ χειμῶνος κρυεροῦ ... : Brown University, MS Greek 2

Ὅπου καὶ ἐὰν ὁ δεσπότης πορεύεται ... : Brown University, MS Greek 2

Οὐδὲ ἕνα εἶναι ἀνυπότακτον εἰς τοὺς δεσποτικοὺς ὅρους ... : Brown University, MS Greek 2

Πάλιν ἡ Ἡρωδιὰς δαιμονίζεται, πάλιν ταράττεται ... : Brown University, MS Greek 2

Πάντοτε μὲν τ(ὴν) φιλαν(θρωπ)ίαν τοῦ Θ(εο)ῦ ... : Brown University, MS Greek 2

Παράδοξον μυστήριον καὶ ξένον βλέπω ... : Brown University, MS Greek 2

Πᾶσα δεσποτικὴ ἑορτὴ καὶ πανήγυρις ἀδελφοί μου ... : Brown University, MS Greek 2

Πᾶσα μὲν ἐν Θ(ε)ῷ διδασκαλία ἔχει ... : Brown University, MS Greek 2

Πολλῶν καὶ μεγάλων κακῶν ... : Brown University, MS Greek 2

Πολλῶν οὐ μόνον ἀρχαίων … : Countway Library of Medicine, MS Ballard 736

Πολυέλεε Κ(ύρι)ε ... : Brown University, Koopman MS Greek 3

Σήμερον τῶν ὑδάτων ... : Brown University, Koopman MS Greek 3

Στ(αυ)ροῦ πανήγυριν ἄ<γομεν, καὶ τὸ τῆς ἐ>κκλησίας ἅπαν ... : Brown University, MS Greek 2

Στυγνὴν τὴν ἐκκλησίαν βλέπω ... : Brown University, MS Greek 2

Συνεκάλεσεν ἡμᾶς, ἀγαπητοὶ ... : Brown University, MS Greek 2

Τῇ δεσπόνῃ (sic) μοῦ τὸν πόθον ἀποδιδοὺς ... : Brown University, MS Greek 2

Τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰ(ησοῦ)ς ... : Brown University, MS Greek 2

Τοσαύτης (?) δεσποτικῆς ἑορτῆς προλάμπουσι τὰ χαρίσματα ... : Brown University, MS Greek 2

Τοῦ Κ(υρίο)υ καὶ Σ(ωτῆ)ρ(ο)ς ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ διδάσκοντος τοὺς Ἰουδαίους ... : Brown University, MS Greek 2

Τὸ χρέος τοῦ ἐχθεσινοῦ ταξίματος ... : Brown University, MS Greek 2

Χαριέστατον εἶναι εἰς ἐμένα τῆς ἐκκλησίας τὸ θέατρον … : Brown University, MS Greek 2

Ὥσπερ παράδεισος ἄλλος ἀγαπητοὶ ὅπου νὰ ἔχη πολλὰ ἄνθη ... : Brown University, MS Greek 2

Ὥσπερ τὶς (sic) ἀνὴρ φιλέρημος ἔν τινι τόπῳ ἀλσώδη (sic) ... : Brown University, MS Greek 2